

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Thus Spake

Nanak the Sachiar

The Whole Truth

ਬੋਲੈ

ਨਾਨਕ ਸਚਿਆਰ

ਸਚੋ ਸਚ

ਡਾ: ਜੈਦੇਵ ਸਿੰਘ ਕੋਹਲੀ
 ੪੧ ਬਰਾਕਿੰਗਟਨ ਕਰੈਸੈਂਟ
 ਆਟੋਵਾ (ਆਨ) ਕੇ ੨ ਜੀ ੪ ਕੇ ੫
 ਕੈਨੇਡਾ

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 CANADA

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਧੰਨੁ ਸੁ ਕਾਗਦੁ ਕਲਮ ਧੰਨੁ ਧਨੁ ਭਾਂਡਾ ਧਨੁ ਮਸੂ,
ਧਨੁ ਲੇਖਾਰੀ ਨਾਨਕਾ ਜਿਨਿ ਨਾਮੁ ਲਿਖਿਆ ਸਚੁ ॥ (ਸਲੋਕ ਮ:੧ ਪੰ: ੧੨੯੧)

ਵਡਹੰਸ ਮ:੩ ਅਸਟਪਦੀਆ (ਪੰ: ੫੬੪)

ਸਚੀ ਬਾਣੀ ਸਚੁ ਧੁਨਿ ਸਚੁ ਸਬਦੁ ਵੀਚਾਰਾ, ਅਨਦਿਨੁ ਸਚੁ ਸਲਾਹਣਾ ਧਨੁ ਧਨੁ ਵਡਭਾਗ ਹਮਾਰਾ ॥
ਮਨ ਮੇਰੇ ਸਾਚੇ ਨਾਮ ਵਿਟਹੁ ਬਲ ਜਾਉ, ਦਾਸਨਿ ਦਾਸਾ ਹੋਇ ਰਹਹਿ ਤਾ ਪਾਵਹਿ ਸਚਾ ਨਾਉ ॥ ੧੨੧॥
ਜਹਿਵਾ ਸਚੀ ਸਚਿ ਰਤੀ ਤਨੁ ਮਨੁ ਸਚਾ ਹੋਇ, ਬਿਨੁ ਸਾਚੇ ਹੋਰੁ ਸਾਲਾਹਣਾ ਜਾਸਹਿ ਜਨਮੁ ਸਭੁ ਖੋਇ ॥੨॥
ਸਚੁ ਖੇਤੀ ਸਚੁ ਬੀਜਣਾ ਸਾਚਾ ਵਪਾਰਾ, ਅਨਦਿਨ ਲਾਹਾ ਸਚੁ ਨਾਮੁ ਧਨੁ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥੩॥
ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੁ ਟੇਕ ਹਰਿ ਨਾਉ, ਜਿਸ ਨੋ ਬਖਸੇ ਤਿਸ ਮਿਲੈ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥੪॥
ਆਵਹਿ ਸਚੇ ਜਾਵਹਿ ਸਚੇ ਫਿਰਿ ਜੂਨੀ ਮੂਲ ਨ ਪਾਹਿ,
ਗੁਰਮੁਖਿ ਦਰਿ ਸਾਚੈ ਸਚਿਆਰ ਹਹਿ ਸਾਚੇ ਮਾਹਿ ਸਮਾਹਿ ॥੫॥
ਅੰਤਰੁ ਸਚਾ ਮਨੁ ਸਚਾ ਸਚੀ ਸਿਫਤਿ ਸਨਾਇ, ਸਚੁ ਥਾਨਿ ਸਚੁ ਸਾਲਾਹਣਾ ਸਤਿਗੁਰ ਬਲਹਾਰੈ ਜਾਉ ॥੬॥
ਸਚੁ ਵੇਲਾ ਮੂਰਤੁ ਸਚੈ ਜਿਤੁ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ, ਸਚੁ ਵੇਖਣਾ ਸਚੁ ਬੋਲਣਾ ਸਚਾ ਸਭੁ ਆਕਾਰੁ ॥੭॥
ਨਾਨਕ ਸਚੈ ਮੇਲੇ ਤਾ ਮੇਲੇ ਤਾ ਮਿਲੇ ਆਪੇ ਲਏ ਮਿਲਾਇ, ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਸੀ ਆਪੇ ਕਰੇ ਰਜਾਇ ॥੮॥

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ਰਾਗ ਮਲਾਰ ਦੀ ਵਾਰ ਪਉੜੀ ਮ:੧ (ਪੰ: ੧੨੭੯)

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿ ਆਪੁ ਪਛਾਣਿਆ, ਅੰਬਰੁ ਧਰਤਿ ਵਿਛੋੜਿ ਚੰਦੋਆ ਤਾਣਿਆ ॥
 ਵਿਣੁ ਬੰਮਾ ਗਗਨੁ ਰਹਾਇ ਸਬਦੁ ਨੀਸਾਣਿਆ, ਸੂਰਜ ਚੰਦੁ ਉਪਾਇ ਜੋਤਿ ਸਮਾਣਿਆ ॥
 ਕੀਏ ਰਾਤਿ ਦਿਨੰਤੁ ਚੋਜ ਵਿਡਾਣਿਆ, ਤੀਰਥ ਧਰਮ ਵੀਚਾਰ ਨਾਵਣ ਪੁਰਬਾਣਿਆ ॥
 ਤੁਧੁ ਸਰਿ ਅਵਰੁ ਨ ਕੋਇ ਕਿ ਆਖਿ ਵਖਾਣਿਆ, ਸਚੈ ਤਖਤਿ ਨਿਵਾਸੁ ਹੋਰ ਆਵਣ ਜਾਣਿਆ ॥

ਪ੍ਰਭਾਤੀ ਕਬੀਰ ਜੀ (ਪੰ: ੧੩੪੯)

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥ ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ
 ਮੰਦੇ ॥
 ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥ ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸੂਬ ਠਾਂਈ ॥੧॥ ਰਹਾਉ ॥
 ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥ ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ ॥੨॥
 ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥ ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ
 ॥੩॥
 ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁੜੁ ਦੀਨਾ ਮੀਠਾ ॥ ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੰਕਾ ਨਾਸੀ ਸਰਬ ਨਿਰੰਜਨੁ
 ਡੀਠਾ ॥੪॥

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Preface

Satguru Nanak Dev ji showed a path of Sachiar and love to attain oneness with the Ultimate One. He laid down the moral ethical code quite clearly and without mincing words. Being Nirbhau, he had no hesitation to say out aloud what he thought was correct. Being spiritual scientist and

innovative, he was in no hurry either. He let His mission develop slowly and in Sehaj. It took ten generations of Nanak to complete the divine work. He left absolutely authentic scripture for His students (Sikhs) to follow. There is not an iota of deviation in the path laid out by first Nanak right up to Tenth Master. Nanak Jyot, Guru Granth Sahib is always available for reference to make certain that panth is not being deviated at all. Guru HarGobind, in His wisdom, separated the spirituality from temporal functions. Har Mandir remained the sanctum sanctorum of the Sikh spirituality but Akal Takht became the seat of temporal authority. Later, His grandson, Guru Gobind Singh, in His wisdom, bifurcated the miri from piri completely and for ever. At the time of His departure from the earthly abode, Guru Gobind Singh vested the spiritual authority in the Eternal Holy Guru Granth Sahib and temporal authority was handed over to a mortal, Banda Bahadur. Since Guru Granth Sahib is Eternal, no body can change it and no body can make laws which do not conform to ideas and sayings in Granth Sahib. Akal Takht or the custodians hereof, have full right to issue any hukamnama to facilitate the administration but they are not above Guru Granth Sahib and hence cannot issue permanent strictures as to what and how a Sikh should wear or what to eat, whether to eat squatting on the matt or from the table.

The other day when I was in Mohali, where I wanted a ritual recitation of Guru Granth Sahib. I did not want Akhand Path but wanted a sadharan path to be completed in fifty hours. As it won't be Akhand, pathis can take a break for a couple of minutes to have a cup of tea or use the loo. But it was forbidden to me, either I have to have Akhand Path to be completed in 46 hours or it has to be sadharan one to be completed in seven days. I explained that nothing was ordained this way or that but ladies in the family succumbed to their hukamnama. I was keen to take part and share in recitation but I was not allowed to sit on a low stool for that purpose (and I can't squat on the floor to read) and I couldn't keep my socks on either. When Granth Sahib was brought home from the nearby Gurdwara, it arrived with bells ringing as they do in Hindu Mandirs. Then pathis demanded Jyot should be kept burning all the time. I enquired what sort of jyot are they referring to and they said, "Cotton Wick in desi ghee is needed." I said a wick jyot in presence of Nanak Jyot is meaningless but I was brushed aside.

This "bipran ki reet" is causing a lot of confusion and is distorting the beautiful image of our noble Faith. Abroad, situation becomes even worse. Amidst western culture we have to face far more difficulties. Custodians in Amritsar can only visualise problems they face in Punjab. They have no idea what it is like in other countries. Culture of Punjab cannot be imposed on residents who live abroad, they have to adjust with those with whom they live. They give something of their culture to them and take something of theirs in turn, thus creating a new mixed couture. Moral ethical codes prescribed by Guru Nanak are eternal and inviolable, whether in Punjab or

abroad, but temporal and cultural codes are different. Interference by Custodians in Punjab can only increase the anguish and heartache and lead to rebellion.

I strongly feel that we *should get ourselves rid* of this “Bipran ki reet” and become good Gursikh once again and stop bickering about nothing. Eating here or there, external signs or symbols and so many rituals are mere prattle, have no lasting spiritual value and should be ignored completely. With that in view, I started to pick up some gems out of the vast ocean of knowledge to find the Truth and compare with Hukamnamas if they are true or false. How can a mere mortal like me complete this undertaking by myself? I invite enlightened friends who love real Gur Sikhi and complete what ever shortcomings are found in this book. There are plenty.

I have included a chapter to study other world religions. It helps to overcome prejudices because of remaining ignorant and one cannot really study the Truth in Sikh religion unless one learns to love other religions also. ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੂਠੇ ਝੂਠਾ ਜੇ ਨ ਬਿਚਾਰੈ ॥ (ਪ੍ਰਭਾਤੀ ਕਬੀਰ ਜੀ ਪੰ: ੧੩੫੦)

Acknowledgement

I have frequently consulted the following books, for which I am grateful to the respective authors.

- 1) Ten volumes of Guru Granth Sahib Darpan by Dr Sahib Singh D.litt
- 2) Four volumes of Shabdarth published by S.G.P.C
- 3) Four volumes of Guru Granth Sahib, English translation by Dr Gopal Singh
- 4) Santhya Sri Guru Granth Sahib by Bhai Sahib Dr Vir Singh ji
- 5) Last, but not the least, I must thank my son Uppinder who kept the computer and printer in perfect working order for me to work.
- 6) The quotes are all from Sri Guru Granth Sahib

Most important is to thank is S. Ajit Singh of Minerva Publishing Press, New Delhi who accepted to publish this book without even seeing the manuscript. In fact he went far beyond that. Owing to my failing health I was not sure if I would live to complete the undertaking. He agreed to take chapters, one by one, and promised to edit if Akal Purkh wanted me more urgently. What else can any author ask for. Publisher’s hard work upto bringing to publishing the same in book form, is no secret from me. I am really very grateful to S. Ajit Singh and his staff.

I beg, with folded hands, not to look at my short coming, for they are too many, but to help. It is human to forget, only the Supreme One is beyond erring. Thank you

Nepean (Ontario) Canada

JaiDev

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Chapter I

Kamalla Rose's Open Letter

Sikhi is, are Sikhs up to it?

Before I reproduce the letter, I better tell you something about Rose, little that I know. She is North American girl who became obsessed with Guru Nanak's path when she was barely 18 or 19 years old and was converted to Sikh Faith in 1972. Now she is a grown lady, still obsessed with her call of consciousness and writes for the Sikhs. However, she finds herself at the cross road, she loves Nanak's path but she is closely attached to her Western culture. She wrote an open letter on the internet which is as follows:-

“ What is it about the Sikhs? Why am I so caught up with these people ? I can go for months and never see another Sikh, living where I live. My close friends know that I am into this Sikh thing, that I write for Sikhs, that I pray for success as an artist in a universe Far away called “Sikh Diaspora” . Friends and family watch me writing feverishly, playing to a Sikh audience, and it is puzzling and sometime concerning for them. Given how hard it is to make a living as a writer in this world, kith and kin worry that I am wasting my time, being obsessive and throwing my talents away. Sikh activism does not pay the rent, in other words. And it can be dangerous.

Sikhs, on the other hand, understand my obsession with Sikhi and Sikh people completely. Yet it is hard for Sikhs to understand that I much prefer my own western USA culture over Indian/Punjabi culture. I am merely hooked on the Sikh religion part, which I find to be fully superior and endlessly fascinating. Truly, Sikhi is a great path for the westerners to explore and learn something about. Sikhi and science are highly harmonious world views. Sikhi is Universalistic , honouring all the sacred Ways of all the people. Sikhi is feminist and Sikhi fights caste and class and Sikhi rejects personality cults and authoritarian hierarchies; among many other virtues. Sikhs repeatedly prove themselves capable of huge and amazing, unified, acts of righteousness down through their history. The true stories of Sikhs are heart-meltingly inspiring and Guru Nanak, the founder of the Sikh path in India, a mere 500 years ago, was one of the sweetest and most powerful human being to ever walk on Earth.

But still, whether Sikhs can actually change culturally, and back their amazing theology and history up with action in these modern times, seems pretty unlikely now. For instance, so far the cyber discussion forums (and all other systems within Sikhi) are completely male dominated. Yes, I did say Sikhi is not sexist dogma. Sikh women are supposed to have equal authority with Sikh men. It is part of the religion, and gender equality within Sikhi is not an issue that is debated much.

Yet, out in the cyber-community (and every where else) I still see no effort by Sikh men to recruit women into their midst and few women are asserting themselves around the men. I am not sure if Sikh men know how to encourage women to speak out. And unlike Western forums, Sikh men don't seem embarrassed and self conscious that they are male dominated - which implies, among other things, that they don't understand how this makes them look to outsider.

“Clueless” as we say here in the States.

And, of course Sexism, and bad public image that comes along with it, isn't Sikh's only problem either. The Govt of India is right wing and caste driven. The Indian Government is persecuting all minority religions in India right now, including Christians. We aren't hearing any news about any of this here in USA because USA does lot of bu\$ine\$\$ with India.

Same Old story; USA acting as usual.

Back in 1984 the Indian Government took troops in and attacked Sikh's most holy ground, the Golden Temple in Amritsar. It was a massacre and Indra Gandhi died as a result (? consequence) of this. Can you imagine if USA government decided to blow up every Jewish Temple and Centre in the country one day ? Any one remember WW2 these days ?

This is one of the many things that Sikhs find frustrating about Westerners. We USAers so conveniently space out history. Sikhs, meanwhile, remember every thing. They remember Sikhs fighting the Nazis in defence of Jews, like it was only yesterday. In truth, it was 60 years ago - one life time. Sikhs think we are insane how we can't remember and don't care to find out what happened even one generation ago! It is as is if we are on some sort of “denial drug” that allows us to pretend that our government isn't quickly getting as bad as India's Government, or China.

Since 1984 attack and slaughter of Sikhs by Indian Government, Sikhs have been in an uproar, of course. Sikhs have been steadily streaming out of India and Indian Government has infiltrated Sikh politics and temples so heavily in Punjab that Sikhs in Diaspora no longer trust any thing that is happening there. Alcoholism and drug abuse, domestic violence, cults, saints and saviours and helplessness is up amongst Sikhs. Carpetbaggers are every where. The younger generation is rebelling against the elders. And lots of people who wear turbans and beards, and say they are Sikhs, aren't keeping vows one bit.

Yet Sikhs aren't like other people. Sikhs live under a unique set of vows or they are supposed to be at least. Sikhs vow to stay authentic and wholesome and natural and clean, free of alcohol and tobacco etc. Sikhs vow to intercede anytime they see any one being attacked or oppressed and a Sikh is under vow to help you if you ask. Sikhi is a warrior path and Sikhs are famous for their courage in battle, but Sikhs only fight defensively. They break their vows if they become attackers rather than defenders. And beyond this Sikh control their sexual energy. They practice chastity, not celibacy. Sikh men hold all women as sisters and they do not sexually dream about women who are not their mates which makes them, in theory, safe around women. Same goes for Sikh women who vow to resist the urge to romanticize about celebrities and such.

All of which is to say that, on a whole, Sikhs are a lot less addicted to fantasy than the rest of us which is one thing I truly admire about them. Sikhi is also a path where social justice activism is spiritual practice. So in spit of the fact that problems facing Sikhs seem completely overwhelming and that it will probably take generations for Sikhs to change, Sikhs and Sikhi greatly inspire me.

But truthfully, I don't think any of us have generations of time to waste on gradual change, given the growing environmental crisis and every thing else happening in our world right now. So I can't help but wonder and pray, hoping that Sikhs might actually pull off another amazing act of righteousness or two, like they have so often in the past, in front of a full world audience. No one but Sikhs seem likely to do any thing of the sort."

I replied to this open letter.

Sikhi is, Are Sikhs up to it ?

Kamala Rose has raised a beautiful and very apt question. There is no question that Guru Nanak's Sikhi is a very unique phenomenon. But are Sikhs, as we know them today, up to it and can meet the obligations entrusted upon them by Guru Nanak ? To answer this we will have to look into the history and understand its implications.

At that time of His martyrdom Guru Arjun did say to His son that time has come that our faith has to be defended. When Guru HarGobind ascended to the throne of Nanak, He immediately separated the spirituality from worldly matters. He even wore a plume in His head gear which was like stacking claim to royalty. Many Sikhs were upset about Guru ji adopting a military postures. Some influential Sikhs made representation to Mata Ganga ji as also Bhai Buddaji. Mata ji was very emphatic that her son, HarGobind, now on the throne of Nanak, cannot err and we are no body to judge His wisdom. Bhai Buddaji, however, was persuaded by Sangat to seek an audience with Guru to discuss this important matter. Bhai Budda ji did have an audience with Guru ji and brought this subject of military posture before Him. Guru HarGobind did not reply him in words but fixed His glance on Buddaji which made Buddaji reel back saying, " Master does not err, Master cannot err."

Guru HarGobind further strengthened the concept of Miri Piri by building Akal Takht which was to be seat of Miri (worldly matters) as distinctly separate from Har Mandir that was seat of Piri, spirituality - our sanctum sanctorum. This was to emphasize that rules of Piri are for ever (Eternal) and inviolable but rules of Miri are to meet the exigencies of the situation of the moment and hence can be changed, if circumstances so demand and with changing time.

Grandson of Guru HarGobind, Guru Gobind Singh, after the martyrdom of His father, decided to defend the faith. After deliberating for almost 24 years, He called Sangat and initiated the formation of Khalsa which was never a new religion but only an army of the Sikhs. Guru Gobind Singh said that when oppression becomes unbearable and all means have failed to bring about the desired change, then using sword and fighting for justice is justified. Guru did ask Khalsa to keep long unshorn hair. But this order was for the army, Khalsa - a worldly (temporal) affair and not a spiritual one. When Guru Gobind Singh joined Akal Purkh, He clearly separated Miri from Piri by giving spiritual gadi of Nanak to the spirit (jyot) of Nanak that is Granth Sahib and by handing over miri (the temporal authority) to a worldly mortal being, Banda Bahudur. It is very unfortunate that when we talk of Sikh Maryada, we talk only of unshorn hair and five K's. We are now going to ridiculous length when we start talking of eye lashes, eye brows and hair in the nostrils or in the ear canal also. Removing hair from legs by waxing or by laser is also coming

under fire. Our priests and even high priests call those as Patit if they have shorn hair or trimmed their beard but not even if he a liar, cheat and a smuggler. We are so obsessed with unshorn hair that we would willingly strangle Nanak's Sikhi in the tangles of hair only.

You raised a very important question about Sikhi and western culture. A little page from history could be helpful to answer that question. When Islam spread from Saudi Arabia to neighboring countries, this problem did crop up. In Iraq, whereas they accepted Islam as their religion and followed Mohammad as the Prophet, they did not give up their traditional customs and rituals. High Priests in Saudi Arabia objected to this practice but eventually recognized the Iraq rituals and customs and Islam spread unhindered since then. In India, Muslims follow all the Hindu rituals and customs, traditions but use verses from Koran and follow the same custom of Hindus as Islamic. Even in Sikhs, there were no rituals or customs up to the time Khalsa captured Lahore throne and Maharaja Ranjit Singh was installed as the ruler. Till then Sikhs had no time or inclination for any rituals or ceremonies. Now that they had peace and they were rulers, they started thinking of ceremonies and rituals. Unfortunately Maharaja himself succumbed to temptations of rituals in order to add glory to his Court. He followed Brahminic rituals replacing Mantras with Shabads. I feel very uncomfortable to admit that today Sikhs are more Brahminic than Brahmins themselves.

My point in bringing this is that when Sikhi has come to the shores of America, there is no reason to follow Punjabi traditions and rituals. Rituals, traditions and ceremonies have nothing to do with the core substance of any religion that is purely spiritual. Rituals, traditions and culture are always local of the region and is a worldly affair. Here in America, at present Buddhism is spreading fast. Americans accept the religion but not the customs or practices of Buddhists in India, Tibet or Japan. No body here wears saffron or orange colored robes. Why should American Sikhs adopt Punjabi customs and culture ? The idea is to spread Nanak's message, the essence of His wisdom and not the Punjabi culture. I think it wouldn't be bad idea at all if Sikhs in North America, immigrants or local, should organize and make their own rules and customs remaining strictly within the teachings as prescribed in Granth Sahib.

Sikhs can pull off another amazing act of righteousness when they recognize the truth that Sikh spirituality is not tied with rituals or hair but with strong moral ethics and that culture of other lands is not to be looked down upon but accepted gracefully. Sikhs should not forget saying of Will Roger, " Even when on the right track, if you continue to sit there, you run a very real risk of being run over." If you become static, even on Guru Nanak's Path, you are asking for trouble for sure. Guru Nanak's Sikhi can save only if we prove ourselves up to it. Sikh is a student for life and student must move forward, being static is being stagnate and that has no place in the life of a student (Sikh). Student is student as long as he shows signs of forward movement, else he stagnates."

This letter was meant, purely in the nature of an exercise of discriminative thinking (ਬਿਬੇਕ ਫਿਚਾਰ) but it opened the Pandora box. A very good Gur Sikh, out of his blind devotion, thought I was a clean shaven Sikh and was trying to preach others to shave off. He wrote a very emotional angry letter.

I had not touched the subject in my letter to Rose then because it didn't appear to cause any heartache. I might mention here now. Rose mentioned, " But truthfully, I don't think any of us have generations of time to waste on gradual change, given the growing environmental crisis and every thing else happening in our world right now." I would like to ask her now.

"What is the hurry, Rose ? Guru Nanak was Whole Truth, Sachiar. He was Nirbhau and Nirvair, beyond any fear and beyond any malice. He was care free (ਬੇਪ੍ਰਵਾਹ) also. He was never in hurry. Looking at all other religions, it becomes obvious that all the Prophets, though divine inspired, seemed in great hurry to complete the job in their life time. It is true of Jesus and true of Mohammed. Not so with Nanak. I am not saying to belittle one or the other, they were all divine inspired and I bow my head to one and all of them. They were like engineers working on the spiritual matters, like working on a lathe in a factory, fashioning religions. They were excellent engineers and fashioned beautiful religions as per those times and humanity in those regions benefited a lot. Jesus civilized the otherwise barbaric and warring people of Western world. Mohammad brought law and order in the lives of otherwise lawless wandering nomads of Arabia.

Guru Nanak was different in the sense that He did not work to fashion the religion in a workshop but He was more like a scientist who invents new ideas and thoughts. Only a Sachiar can do that. Scientist cannot afford to be in hurry ever. If he is in hurry he is liable to miss important little things. Nanak continued His mission in ten generations, ten manifestations. We must not hurry. It is true that our life must end in a way but do we not continue to live in our children and then their children. Change must be a gradual phenomena, not a hush up job.

Akal Takht (the Timeless Throne) must remain the highest seat of authority for the Sikhs but that doesn't mean to say that the Jathedars of Akal Takht are above being censored. Jathedars are ordinary human beings and as such are subject to all sort of temptation and failings, whether it is greed of wealth or power or even sex abuse. Guru Nanak Sachiar called Akal Purkh also Sachiar when He said **ੴ ਸਤਿਨਾਮ**. We are fortunate to have the whole Truth enshrined in Guru Granth. Why not then dip into this vast sarovar (lake) of Nectar and collect the gems of Truth ? Guru Granth is nothing but an expression of Guru Nanak's intense love affair with God, not just a passing flirtation, and that is the whole Truth. In the chapters that follow, attempt is made to find Sachiar as enshrined in Guru Granth Sahib occupying the exalted throne of Nanak. That will make it abundantly clear if there is an iota of truth in all the prattle our custodians of Faith are making."

I am very much aware that where every single word is a gem, it is an impossible task to choose and gather all the gems of wisdom from the vast sea of Granth Sahib. I shall collect few and place them before you, the Sangat. I shall leave it to the collective wisdom of Sangat to gather more gems from the inexhaustible source. I crave for your blessings.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Chapter II

Udasees - Tale of Two Royal Cities

The journeys of Guru Nanak are called Udasees, a peculiar word meaning “udas” or sadness. But it was specially coined to express His idea of an outward movement of consciousness, when it is hemmed in by claustrophobia of surrounding climate of thought.

When a conscious being moves out in space he is obviously looking for something. He is collecting awareness of Truth as well as Falsehood, especially the Sachiar who directly contacted Truth, must necessarily learn untruth step by step.

Also it must collate these awareness's and intuit a singular continuum of a question, the solution of which, would solve the problem of life. Nanak did not think that the abstracted knowledge of dead books a reality as such. It need to be rotated through its angle of observation to bring it into alignment with Truth. This angle of untruth is not provided by the abstracted knowledge. A single consciousness must therefore collect all these awareness's in situ to be able to formulate the true problem of life and then intuit its solution.

The Udasi can best be translated by word “angst” of existentialist philosophy.

“ ਜੀਉ ਡਰਤੁ ਹੈ ਆਪਣਾ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ, ਦੁਖ ਵਿਸਾਰਣ ਸੇਵੀਏ ਸਦਾ ਸਦਾ ਦਾਤਾਰ ॥ ” (Dhanasri M:1p:)

This has been translated by wise scholars as “ Seeing the worldly ocean full of misery and suffering I am frightened and wail for help.” Since Nanak said this verse it automatically presumes that Nanak is frightened, seeing ocean full of the *vices and suffering*. A little vichar shows different angle. Nirbhau Nanak cannot be frightened by suffering. Nanak is nirbhau and knows no fear at all except one. That is that He has undertaken to serve the Ultimate Master to be rid of evil and suffering that fill the world ocean and fears that there might not be some thing lacking in that service to the Master and wonders whom to call for help. This fear saddens Him and He regarded Himself as Udas (sad) on that account. There is deep sadness and anxiety, anguish, in the heart of every consciousness which “angst” drives it in toward solving the what, how and why of life. Pondering over dead books is just a practice of masturbating our urge toward finding and solving the problem of life. It is the book of nature and life which must be read in its extension, its very existence, to intuit Truth.

Rather than fidgeting about the geographical and historical deviations from events which have no record at all, one has to try to trace a general path of consciousness around the then known world, formulating the problems of life and finally solving it for ever.

In Sultanpur Guru Nanak saw the falsehood and exposed it, risking His own life. After Nanak came out of His experience with Infinity, He is alleged to have said, “ Na Hindu Na Musalman.” This was, in fact, denial of God as being presented by Hindus as well as by Musalmans. Nanak did not consider there was any different God for Hinds or Musalmans. It was the same and One God for all.

Mulas came around and placed a conundrum before Him: if Nanak is not Hindu, He should have

no objection to say Nimaz with them in the mosque. This was a logical corollary by partial abstraction of what Nanak had said, Na Hindu, Na Musalman.

To every body's surprise, Nanak immediately agreed to the proposal. It created furor in Hindus and Lala Jai Ram was perturbed. Muslim contented that Nanak had agreed for conversion to Islam. Hindus flocked to the house of Jai Ram to grieve but Nankee never wavered in her faith in her brother. She proclaimed that her brother had an ideology which integrated Hindus and Muslims at a level higher than both and that Nanak will show a lesson in the situation.

Muslim community flocked to the mosque for Friday Nimaz. Nanak arrived there punctually and after ablutions He stood next to Nawab, behind the Imam. Kalma was repeated and when whole Jamat (congregation) kneeled into Sajdah, Nanak stood silent and erect.

Nawab and Mula both were angry and questioned Nanak who replied "There was no one who offered Namaz, Nawab was selling and buying horses in Kabul while Imam was worrying to rush back home as he was afraid that the filly might fall into open well in his court yard." Nanak walked out of mosque with His head intact on His shoulders and without being converted to Islam. It was nothing short of a miracle in those days, men have been torn to pieces at much lesser incidents.

In 1489 Nanak walked out into the world, not in search of Truth for He was whole Truth Himself. He went out in the vast world in search of falsehood (ਕੁਝ). He would confront falsehood and catch it red handed in the act, expose it fully and Truth would shine out in all its glory and become apparent. To Him travel was like walking from one room to another in His own house. Each town he visited was like another room. Nanak carried no possession at all except His ill-fame, like Socrates, as a contaminator of God and a Corrupter (ਕੁਰਾਇਆ) of the youth (as Brahmins used to call Him). He was Nanak the Kurahia- who has propounded the wrong path. His sister Nanki tried to give some cash money to Mardana for the journey but Nanak made him return that. He wanted to live on the bounty of His Creator and Sustainer.

Mardana, a Muslim bard, accompanied Nanak on His journey. Nanak used to call Himself an Udas and Niran kar. He used to refer to God as Kartar. It was not uncommon for Nanak to ask Mardana, "Just watch working of Kartar or see His colorful manifestations (ਵੇਖ ਰੰਗ ਕਰਤਾਰ ਦੇ). When He would sing praise of God He would ask Mardana to stir the strings of rebab, divine Word is coming. A Muslim, Mardana, accompanying Nanak was a great irritant to Hindu Brahmins, eating with him and taking food from his hand was even worse.

He chose to start his Udasi from Saidpur, now Eminabad. Although Lahore was a big city even then, politically Saidpur and Sultanpur were more important. Both these town had their names linked to royalty ruling the throne of Delhi. Royal family of Sultanpur were Lodhi Pathans and Royal family of Saidpur were Sayeds, descendants of Prophet's clan. Nanak had seen corruption and falsehood in Sultanpur, now he wondered if Saidpur would be any different. Starting from Noor Mahal, Sultanpur Nanak passed through Lahore to reach Saidpur. He did not linger at

Lahore but continued to push on to Saidpur.

At Saidpur Nanak took His abode with Mula- a carpenter. His experience, however, did not come from Mula but from a Hindu Dewan, Malik Bhago who used to grab forcefully riches and position. He thought, perhaps, spirituality could also be coerced from Holy men like chipping off gold from ornaments. Large amount of spirituality could be collected by inviting large number of Saints. Malik Bhago sent out free invitation to all the Sadhus and Saints to bless his house with their presence, thus helping him to attain merit, on the occasion of Sarad in honor of his ancestors.

Nanak stayed away from the feast. Bhago, being a bania, calculated that his merit falls short by one if Nanak does not come. He sent bailiff to bring Nanak. Nanak had just started his lunch of dry bread and water. The bailiff carried the dry bread along to show the enormity of Nanak's ungratefulness in preferring it to the feast provided by Malik Bhago.

When tray full of Bhago's feast was brought to Nanak to partake, He took hold of Bhago's fried bread in one hand and Mula's dry bread in the other hand. When squeezed, blood flowed from Bhago's food and milk from Mula's food. It is not that Nanak squeezed the food to bring out the blood or milk but He squeezed Malik and showed the Truth that his food was nothing but made from the blood of poor oppressed whereas Mula made his bread from love and milk of kindness only. Nanak used to enjoin His Sikhs to share food with others what they had earned with their own hard labor. However Malik Bhago's food was made out of other people's sweat and that was not acceptable to Nanak. The lesson was brought home to Malik Bhago.

Nanak was not interested in individuals but in group of people. In this Sakhi, Malik Bhago was a symbol of rich and influential people and is meant to cajole this group of people. The miracle was only a minor incident and was not performed with traditional view of impressing the congregation or individual with His own divinity or his occult or supernatural powers. Value of miracle was re-oriented toward moral and ethical values rather than self aggrandisement.

Guru Nanak was not only Sachiar (ਸਚਿਆਰਿ) Nirbhau (ਨਿਰਭਉ) and Nir vair (ਨਿਰ ਵੈਰ) but also Ve-parwah (ਵੇਪਰਵਾਹੁ). It is not difficult to understand Sachiar, Nir bhau and Nir vair. Was Nanak ve-parwah also? Does it mean that Nanak didn't care ? When Nanak saw the barbarity of Baber's armies, Nanak was definitely moved and expressed His concern for the suffering people loudly and clearly. Nanak was very much concerned about inhuman suffering but seeing the hand of Almighty, He would become carefree but never careless. See details in Chapter V

When Nanak departed from this world, Guru Angad Dev suffered Master's loss tremendously and became recluse. He cared but was carefree. When Bhai Buddha ji, with others, approached Guru Angad Dev, He said,

“ ਜੇ ਸਿਰੁ ਸਾਂਈ ਨ ਨਿਵੈ, ਸੇ ਸਿਰ ਦੀਜੈ ਡਾਰ, ਨਾਨਕ, ਜਿਸ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹਾ ਨਹੀਂ ਸੇ ਪਿੰਜਰ ਲੈ ਜਾਰਿ ॥”

Guru Angad Nanak was very much affected by the separation from beloved but He accepted the Will of Lord totally in every thing and was therefore carefree, not careless. Suffering and separation were as God Wills.

ੴ ਸੇਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Chapter III

Successful Religious Order

Since man started to live in some organized system, religion played very important role to direct man's energy towards good ethical living. Soon the politicians realized and started to use religion to exploit people and extend empires. From a village limit of a Government, it expanded to include hundreds of village. Process kept growing, village authority to district and then to province size eventually leading to Governments ruling a country size land. It didn't stop there. One country would invade another and rule of colonialism started. Politicians made good use of religion as they were able to unite people under their banner - all in the name of religion.

A stage came when politicians were outsmarted by a more subtle order. In ancient India, folk lore storied of Ramayana and Mahabharat became epic and were exploited and religious order in the name of Hinduism took shape. The society was divided into castes and numerous sub castes. Warriors would fight wars, conquer and rule the countries. The High priest, doing all the learning and teaching all the aspects of human life were left high and dry and were being used and being exploited. High priests used to perform all the rituals and ceremonies connected with any event. The clergy, then, began to exploit their position in forming rituals and realized their weakness also. They strangled politicians into ritualism so much that politicians would rule and fight for the country but only in the pleasure of Brahmins.

Chanyaka was the most important Brahmin who strangled the warrior class so much as to force their obedience to religious clergy but would never take the reins in their own hands. Chanakya became the father of diplomacy, the world over. They were like back seat drivers. These brahmins made rules and rituals that no warrior could rule unless blessed by Brahmin by performing elaborate rituals. They had made a very strong noose round the neck of Kashatriyas which could be tightened any time

The noose was tightened not only round politicians (Kashatriyas) but also against the common people while performing day to day rituals and extracting unaffordable levies. Oppression was felt and Prince Gautam rose in the form of Great Buddha who waged war against Brahmins. When King Ashok saw the battlefield at Kalinga, literally paved with corps all over, he felt disgusted and embraced Buddhism. The orthodox Hindu religion dominated by Brahmins was completely wiped off the soil of India. But that is not strictly true because it merely went underground. Shankar revived back the Hinduism and Brahmins emerged, perhaps stronger than before. Buddhism was driven out of the country of its origin. Although Buddhism spread in far east like a wild fire, nothing of Buddhism was left in India.

About 1500 years later Guru Nanak came on the scene. Some differences in the philosophy of religion from Buddhism were there but Nanak also fought Brahmanism and ritualism like Buddha had done earlier. By the time Guru Gobind Singh was on Nanak's Throne, ritualism and

Brahmanism had no place in Sikhs. The Khalsa army were not only ferocious warriors but saints as well at the same time. After Guru Gobind Singh and then after Banda Bahadur, Khalsa army continued the struggle and eventually established Sikh Raj under Maharaja Ranjit Singh in Punjab.

It is well known fact that when Shiva ji rose and was in a position to have himself coronated, which he wanted very badly, but he could not do it. Shivaji was not Kashatriya born and Brahmins were ritual bound not to coronate any non-kashtriya. It is on record that Shiva ji invited more than hundred thousand Brahmins from different parts of the country, feasted them for months and showered them with many expensive gifts. Brahmins were known for their weakness for bribery and it worked. Shivaji was declared Kashtriya and was duly coronated. It is estimated that the cost of this monumentous bribery rose to hundreds of crores of rupees.

When Maharaja Ranjit Singh declared himself as the ruler, he found the need to grandiose his darbar, his (court). It needs elaborate rituals and ceremonies to bring the desired effect. Maharaja Ranjit Singh succumbed to the temptation and brought the filth and stink of brahminic rituals to Sikh faith and Brahmanism started to make inroads into Sikh life style. Unfortunately, as I see it, the Sikh rituals and ceremonies today are soaked in Brahminic poison.

Brahminism did not remain confined to Hinduism or even the limits of borders of Indian territory. Brahmanism spread much beyond that. It raised its ugly head in Christian world. It is a great misfortune for the human kind that Jesus did not leave any authentic written document of his sayings. Christ is believed to have said gems of wisdom in His sermon on the Mount. Jesus who had such humble disposition as to have blessed the kingdom in heaven to the meek and needy, is also alleged to have said, “ Who denies me before men, I shall also deny him before my father.” It is not possible to see such arrogant saying, denying entry into heaven to most of the humanity, from that humble and loving Jesus who was giving away the kingdom of heaven to the poor and meek. Most probably, what Jesus said could have been something like this, “ Who believeth in me and follow me before all men, they shall be granted honor in the heaven.” Denial of heaven to non-Christians seems to be work of local Brahminic Christians and the ruling clergy later. They feared that other religions might overwhelm them. They tried to close the doors of heaven to non-christens. Recently Pope II has confirmed that doors of heaven were open (though ajar) to the non-Christians as well. High priests of Christianity began to issue permits to enter heavens. Rituals began to become the main purpose of religion and poor people were paying beyond their means. Thanks to Martin Luther that Brahmanism is much less effective in Christians today although it is rampant in Catholic and Jewish groups. Brahmanism holds a very strong grip in Islam also.

Like Jesus, Mohammad also didn't leave authentic holy utterances. Brahmin clergy of Islam included the administrative laws promulgated in Medina by Prophet then, as holy gospel in Koran and clergy's hold on politics became absolutely unrelenting. They also feared that should the administrative civil laws of Medina are allowed to be changed, Islam might be in danger. Sikhs are in no better position. They are afraid that if people with unshorn hair are accepted in the fold of the religion, Sikhs as we know them, will vanish. Fear of change is the basic cause

that leads to fundamentalism in any religious group, not realising that change they fear so much is the only constant factor (hence it is the Truth) and is a sure sign of life and existence.

Brahmanism acts and spreads like a virus does in the computer, destroying all codes of ethics and encouraging corruption and intolerance. With that in mind I have embarked on task to find out what is the truth. In Sikhs, it is comparatively easy to find the Truth (not necessarily to eliminate Brahmanism) because Granth Sahib was composed and written by Gurus themselves and being authentic, one can always go to Granth Sahib to find the Truth. Guru Arjun Dev had called the Pothis as the same thing as Parmeshwar. Guru Gobind Singh had very clearly handed over the reigns of spirituality to Guru Granth Sahib. What is enshrined in the Holy book of Granth is the FINAL AND INVOIABLE and ABSOLUTELY NO BODY CAN CHANGE THAT, NO BODY whatever his position in Sikhs hierarchy may be.

With almost no understanding, I am starting on a stupendous up hill task. Whatever we practice in our religion today, I intend to put it under the magnifying lens of Guru Granth Sahib to see if the practice is genuine in conformity with the teachings enshrined in Guru Granth Sahib or is it a Brahmin virus that is eating us away. How aptly Guru Gobind Singh said, “ਜਬ ਇਹ ਗਰੈਂ ਬਿਪਰਨ ਕੀ ਰੀਤ, ਮੈਂ ਨ ਕਰੈਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤ.” meaning that When they becomes slave to Brahminic rituals, I will forsake them.

What Guru Nanak gave to Sikhs, the freedom to ponder - ਬਿਬੇਕ ਵਿਚਾਰ- and our high priests are denying it and making laws interfering in the daily life of common Sikh.

“ ਅੰਮ੍ਰਿਤੁ ਨੀਰੁ ਗਿਆਨਿ ਮਜਨੁ ਅਠਸਠ ਤੀਰਥ ਸੰਗ ਗਹੇ, ਗੁਰ ਉਪਦੇਸਿ ਜਵਾਹਰ ਮਾਣਕ ਸੇਵੇ ਸਿਖੁ ਸੁ ਖੋਜਿ ਲਹੈ ॥੧॥

(Rag Parbati M:1 p: 1328)

I have no doubt that not being a jeweller, I shall miss numerous gems but I am confident that some wise one will surely fill the gap I leave because of my ignorance. Guru Nanak extolled us to ponder, with faith and devotion, to mint the gold coin when He said in Pauri 38 of Jap ji Sahib,

Let us then ponder and do some discriminative search (ਬਿਬੇਕ ਵਿਚਾਰਿ) to find the ultimate Gems of Truth as enshrined in the Holy Granth Sahib. It can only be done if one goes about it with full devotion and Faith in One Lord and all the divine inspired Prophets, not trying to look for escape routes to win an argument. It is not an exercise in debate.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Chapter IV

Nankian Thought - Philosophy of Sikh Religion

Philosophy of Sikh religion is as simple to understand as it is difficult to follow and is enshrined in two words. The philosophy of Sikh faith starts with the first word ੴ and ends at the second word, ਸਤਿਨਾਮ. The meaning and scope of these two words ਸਬਦ shall be explained in more details in chapters that follow. Apart from these two words, ਸਬਦ, describing the philosophy of the Faith, 1430 pages of Guru Granth Sahib are devoted in praise of Akal Purkh, mixed with comments about social evils and producing almost unquenchable thirst for the Ultimate One.

Hindus believe in multiple manifestations of God, each god being an independent identity. This exposed the administrative machinery of religion to be manipulated by Brahmins to have their control not only on religion but even on state Government, though indirectly. When the Great Buddha came on scene He ridiculed Brahmin rituals and diverted people's thought towards deeds rather than ceremonies. When Buddha was asked if God did exist or not, His reply was evasive, He did not deny existence of God nor did He confirm it either. He argued that even if God did exist in some form or the other, we cannot influence Him at all. He will follow His own Will. Therefore he advised that our duty is to try to eliminate misery from the world. He attributed all the misery due to desires. Man desires and to attain his desire man will use any means to get what he wants. He thought if we do righteous deeds, we can eliminate suffering and misery.

Guru Nanak was contemporary or near contemporary of explorers like Martin Luther, Columbus, Vasco de Gamma, Michelangelo and Shakespeare who found new lands and new sea routes, new depths in art and literature and protested against the established dogmas of religious superstitions. Nanak expanded into the realms of spirituality and Sachiar. He ushered in an era of free thinking and logical reasoning, almost coinciding with Christian reformation movement in Europe.

When Guru Nanak came on the scene, darkness was no different than what was in days of Buddha. If any thing it was worse because of ruthless mania of ruling Muslims to convert India into an Islamic state. Guru Nanak also had to fight the Brahmin rituals and ceremonies. The main difference between Nanak and Buddha was that Buddha was evasive about existence of God and stressed on path of good deeds and thoughts. Guru Nanak gave full attention to deeds but he was very sure of God. He thought deeds could take man some distance towards the Ultimate One but unless one loves God in his heart all the time, the chances are not good towards the goal. He advocated very strongly to be good in deed and in speech but also must keep Lord in the heart all the time. He clearly said that love of God cannot enter a heart that is filled with evil, desires and ego. His path was not only deeds (ਕਰਮ), karma but also devotion ਭਗਤੀ and worship. Even then, unless Lord's grace is upon you, one cannot reach the Ultimate One. If one is lucky enough to have the favour of a glimpse of Akal Purkh, not only he gets salvation but his friend and relatives

who keep his company also are rewarded with ultimate bliss. In stead of running in forests or hiding in caves, Nanak wanted man to live a full domestic life, earn by honest work, hurt not any body by action or by word, respect woman as builder of home, share meal with one who is needy and to keep the five evils under control. While living life like that if man remembers his Creator and keeps Him always in his heart, he has already won the battle of life without having been involved in any false rituals or false prayers.

All religions are essentially man made under divine guidance and are basically universal in its range of influence but remain anchored to their Prophet. Most religions were started, even though universal in range, were strictly attached to the strings of the Prophet, the Founder of religion. Christianity was ushered in by Jesus who identified Himself as son of God and every thing about the religion revolved round the person of Jesus. Same thing is true about Islam. Mohammed became the Messenger of Allah and every thing in that religion revolved around the person of Mohammad. These religions remained confined to social ills and wrong belief that existed then in those regions. They did make remarkable uplift in their regions but none visualized any thing beyond the obvious wrongs being practiced at the time. Guru Nanak was very different. He did preach against the obvious ills like greed, ego, lust, anger and materialistic attachment but He did not remain confined to these.

Being Nirbhau, Nir vair Guru Nanak leaped into the vast and boundless realm of Sachiar, the whole Truth. He named the Ultimate One as Truth, ਸਤਿਨਾਮ. He said, “ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥” (ਪਉੜੀ ੧ ਜਪ ਜੀ ਸਾਹਿਬ). Many sages and Prophets, in all ages tried to grapple with problems of life better than you or me because they are much more deeply involved in this whereas we are only affected by it but never made any attempt to go deeper in it. Guru Nanak formulated a twin problem and envisaged to solve both at the same time – two ends of continuum of life and spirit. At lower stage of discriminative thinking (ਬਿਬੇਕ ਵਿਚਾਰਿ), philosophers like Socrates, Plato, Aristotle, Bacon and other western scientists did investigate fairly thoroughly but none ventured into the realm of Truth, ਸਚਿਆਰਿ. Man merely hopped from one small truth to another trying hard not to lose the continuity, cherish the truth of material things or evidence not bound to body senses. It lights dimly a remote corner or two in our mind but fails to illuminate the whole. Different corners might be illuminated independently but room (mind) remains in dark mostly.

Every religion is firm in moving away from falsehood but Nanak chose Truth as His top priority path. Integration of all religions in Truth is inevitable eventually, but for the time being we continue to grope in the dark only. Tolstoy in his book, A Confession, worked out much that is not truth but remained short of taking flight into realms of Sachiar. Guru Nanak transcended falsehood and showed the path. Kingdom of God cannot be achieved on earth unless gap between living and thinking, between living and doing as also between living and action is minimized and abridged. Mere knowledge cannot rotate the minds of people towards Truth, in fact it has been abused for egoistic rationalization, like a pawn on the chess board to win a point or an argument rather than to work up a coherent way of life and living. Vedas is now only an egoist pride, source of magical incantations by Brahmins. Custodians of our own faith are doing

nothing better.

Being Sachiar, Guru Nanak did not ask His Sikhs merely to recite Bani by heart or read it from written texts. He dared any one to do discriminative pondering to get the Truth, refer to pauri 38 Japji. Unlike most other religions Sikhs do not see any conflict with science either. When Lord's Name was said Truth, ਸਤਿ, it meant eternal Truth that exists but it also included truth which did not exist as such but was discovered by experiments or by experience like 2+ 2 is four, but it did not exist, it had to be discovered. In Sanskrit this non-existing Truth is not ਸਤਿ but ਸਤਯ. This is also Truth and is science. In Gurbani, ਸਤਿ embraces both types. Eternal Truth by itself will not lead to salvation, neither will the Truth of science. Lord is Truth in both forms only.

Breaking the wall of falsehood we have surrounded ourselves in, is a must before light of Truth can hope to shine into the crevices of our mind. Guru Nanak embarked on a religion whose range was universal, but more than that His appeal was also universal. He did not attach His religion to His person at all. No where do you find any reference to His person. Unlike Jesus or Mohammad, Nanak did not stand between man and God in the Lord's Court. It is the man's own personal good deeds and his personal love for God that counts in there, not the recommendations of Nanak or any body else. He removed His person completely from one's spiritual achievements. He remained only as a guide. Guru Nanak used the word Guru, the Enlightener, for the spiritual guidance and not His name. Guru is any individual who has the knowledge, ਗਿਆਨ. Any body who has the knowledge is Giani, man of Gian ਗਿਆਨ. In the Bani, Sukhmani Sloak 8 Ashtpadi 6. Nanak says,

ਬ੍ਰਹਮ ਗਿਆਨੀ ਬ੍ਰਹਮ ਕਾ ਬੇਤਾ, ਬ੍ਰਹਮ ਗਿਆਨੀ ਏਕ ਸੰਗਿ ਹੇਤਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਅਚਿੰਤ, ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਿਰਮਲ ਮੰਤ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਿਸੁ ਕਰੈ ਪ੍ਰਭੁ ਆਪਿ, ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬਡ ਪਰਤਾਪ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਦਰਸੁ ਬਡਭਾਗੀ ਪਾਈਐ, ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਬਲਿ ਬਲਿ ਜਾਇਐ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ, ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥੬॥

Knowledgeable Sage knows all about the Ultimate One and dwells in His love always. Knowledgeable Sage has no worry and His advice is free from filth of evil. Only He become the Sage who attains the blessing of Lord and His prestige soars very high indeed. Blessed is one who has had a glimpse of such Sage, one should be a sacrifice unto such. Such Sages are sought after even by Lord, Sage is the Ultimate One Himself.

Again in the same Bani in Sloak 14 Ashtpadi 8, Nanak says,

“ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਮਾਹਿ ਸਮਾਏ, ਓਇ ਸੁਖ ਨਿਧਾਨ ਉਨਹੁ ਬਨਿ ਆਏ ॥ ਆਪਸ ਕਉ ਆਪਿ ਦੀਨੋ ਮਾਨੁ, ਨਾਨਕ ਪ੍ਰਭ ਜਨੁ ਏਕੋ ਜਾਨੁ ॥ meaning “From whom he (servant or the devotee) takes origin is merged back unto Him only and is vast treasury of comforts. Nanak, the servant and Lord are the same thing, Lord Himself bestows such honor on His servants.”

If we consider this Bani deeply it means that if one, the servant, could love Lord and attain His blessings, then there is no distinction left between the servant and the Lord, Lord Himself bestows this honor on His servants. Nanak and Almighty are not two different things, they are

the same.

Sikhs firmly believe in the divinity of Word, Shabd Guru. Guru Granth was formally compiled by 5th Guru, Guru Arjun Dev in 1604 and installed ceremonially in Har Mandir. At the time of installation, Guru Arjun Dev asked people “to regard this Pothis same as Parmeshwar and respect it as such. I myself respect it and bow before it for it is embodiment of divine word only.” The Pothis is very catholic in character, completely free from bias, animus or controversy. It clearly affirms the fundamental unity of all religions, having included Bani of Muslim Fakirs as well as Hindu Bhagats

Before the bani was compiled in Pothis form, Guru AmarDass said,

“ਪੂਰੈ ਗੁਰ ਕੀ ਸਾਚੀ ਬਾਣੀ, ਸੁਖ ਮਨ ਅੰਤਰ ਸਹਿਜ ਸਮਾਣੀ ॥” “True Word of Perfect Guru brings peace of mind.”

“ਵਾਹੁ ਵਾਹੁ ਪੂਰੈ ਗੁਰ ਕੀ ਬਾਣੀ, ਪੂਰੈ ਗੁਰ ਤੇ ਉਪਜੀ ਸਾਚ ਸਮਾਣੀ ॥” (ਮ:੩ ਪੰ:੨੫੪) “Wonderous the Word of Perfect Guru, revealed by Perfect Guru helps to merge unto the Ultimate Truth.”

When Guru Nanak used to feel stirring of divine word in Him, He used to nudge Mardana and say, “Mardana, stir the strings of rebab, divine word is coming (ਧੁਰ ਤੋਂ ਬਾਣੀ ਆ ਰਹੀ ਹੈ). All this goes to show that Word uttered enjoyed respect and faith long before Bani was compiled into Pothis. Guru Gobind Singh formally installed the Eternal Granth Sahib on the exalted throne of Nanak, in 1708 CE, temporal authority was given to a very much honoured Gursikh, but mortal all the same, Banda Bahadur.

All the Prophets were divine inspired and worked amongst people as commanded by the Ultimate Absolute Himself. Therefore these Prophets have the blessings of Lord and are Lord's servants. Hence it becomes clear that there is no difference between the Ultimate One and His blessed servants. In Guru Nanak's language they also all are Guru in their own way. In Sikh religion, the media between Lord and God is Guru, hence Guru Nanak's religion includes all the religions and all the Prophets. Guru Nanak's religion is thus a universal religion and is not confined to Sikhs only. Sikh religion demands full faith in Akal Purkh, without a lingering doubt. It never demands faith in person of Nanak. It is easy to follow that one who has full faith in the One Lord and follows the teachings of Guru (Prophet), he is a good Sikh and doesn't have to give up his religion to become Sikh in practice.

Guru Nanak called His followers Sikh which means student or disciple who has to learn. As he will be a Sikh all his life, he is to continue the process of learning throughout his life. It is a constant learning. To stop learning more would amount to be very unsikh like action.

Guru Nanak believed in the unity of God, not in any trilogy or trinity. Most religions have faith in God, in the Prophet as the media and regard the Spirit of God that pervades every where as distinct separate entity. Guru Nanak believes in One God, but while maintaining Guru as the media or guide, he removed His person from coming between God and man. Guru Nanak brought man directly face to face with God. If he (person) has followed Nanak's path he would fair well in Lord's court but Nanak is not going to protect one because he was his Sikh in life. Guru Nanak believes in the spirit pervading every where but not as a separate entity. Lord

himself pervades every where. Thus Nanak's unity of God is absolutely complete unity without any splinter of Prophets or the spirit.

Guru Nanak forbade worship of idols and any faith in rituals and ceremonies. Guru Nanak forbade worship of idols, not the art of sculptures. He forbade any faith in the rituals and ceremonies. Ceremonies become part of heritage, to commemorate some event. To celebrate any event ceremonially is not forbidden, only to believe that doing the ceremony or ritual, is in itself religion or Dharma is false. Rituals and ceremonies for commemoration is not forbidden. Having all the worldly comforts and conveniences is not forbidden, if one can afford them in honest way, but to get attached to them is certainly forbidden. Living a healthy family life is no taboo in getting salvation, only getting attached to relations and material goods is a taboo. There are no do's or don'ts for leading a normal healthy day to day life as long as one adheres to strict moral ethics, transparent honesty and complete integrity. There is no sense in running away from house-hold to caves and jungles in search of the Ultimate Truth. It can be found in one's own heart while living in the house-hold surroundings. One must understand clearly what is false and what is Truth and have full faith also. Then only one can break the wall of falsehood and let Truth shine. Once darkness is dispelled by recognizing what is false and getting rid of it, light of knowledge is bound to shine in and one experiences ultimate bliss.

Miri Piri *Guru Arjun Dev constructed Har Mandir in the lake of Nectar that was constructed by Guru Ram Dass earlier. Guru HarGobind, at the time of His coronation wore two kirpans in stead of customary donning of saili. One sword represented Piri (spirituality) and other represented Miri (temporal). The two swords, functions, met only at one point while crossing over to the other side. This was to separate Miri and Piri yet not breaking contact completely. Guru HarGobind further elaborated this distinction by erecting Akal Takht, within precincts of Temple. Some assert that Akal Takht is directly facing Darshni Deori producing the effect of a tube or an artery between temple and takht. It is not strictly true. Takht does not face temple directly. If you are facing takht standing in front of deori, thakt is slightly to the right of line of deori, enough that while standing on Takht you can view temple thus not forgetting Hari but while meditating in the temple one cannot view takht, keeping temporal affairs out of mind. Later Guru Gobind Singh separated the two completely by giving the affairs of Khalsa and temporal authority to a mortal Gurmukh, Banda Bahadur but vesting the Spiritual authority to the Eternal Spirit of Gurus, Eternal Guru Granth Sahib. Thus Takht cannot supercede spirit of Guru as enshrined in Granth Sahib.*

Gurmukh and Manmukh *are punjabi words meaning facing Guru or facing one own mind. Who face Guru, are who listen to His advice, understand the essence and make it part of their daily life style. Those who are oriented towards their own desires are Manmukh. Unfortunately some assert that Gurmukh is one who becomes Khalsa quoting Sainapat, in his book of biography of tenth Master. Gurmukh and manmukh have been extensively used in Granth Sahib in the sense I have stated above.*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Chapter V

Avtaar and NANAK - the Sachiar

Guru Nanak was a person apart from every one else, even in His birth He was distinctly apart. He laughed to fill his lungs with air, as corroborated by Daultana, the nurse who assisted in delivery, He was apart from others even during His childhood. His sister Nanki had recognised the spark in Him when still in childhood. Brahmins felt threatened when He started to preach against ritualism and even called Him a Kurihiya, (ਕੁਰਿਹੀਆ) – (one who misguides and leads others astray). Common people recognised the Truth in what He was saying and Kurihiya Nanak became Nanak Sachiar. When He was schooling, He used to turn the tables on teachers by talking of realms of spirituality. Not that Nanak did not study. He did study specially from the Maulvi to learn Persian (ਫਾਰਸੀ). Maulvi Ghulam Mohammad wrote in Siyar-ul- Mutakharin about Nanak=s truthful and unbiased approach and His being fearless. Nanak used to make extensive notes and collected enough for a book. He is said to have written ਯਕ ਅਰਜ ਗੁਫਤਮ ਪੇਸ਼ ਤੇ ਦਰ ਗੋਸ਼ ਕੁਨ ਕਰਤਾਰ in Rag Tilang M:1 p: 721 AGGS while a student of Persian. Nanak was quite apart from others. Brahmins considered Nanak a misguide and then almost ignored his presence for a long time. Recently they have started to recognise His presence and have called Him an Avtaar. What is an Avtaar ?

The term Avtaar is defined by a concept which is higher yet than itself and more vague than word God. It is product of philosophy which believes the universe as built by three independent entities, the Parmatma, the Atma and Prakirti. All living things are regarded as having evolved by birth and rebirth of Atma, Parmatma controlling the whole show. This school of thought also asserts that sometimes this arrangement goes tipsy turvy when Parmatma takes birth in human form and lives amongst men whom he guides on the True path. Thus Parmatma immanent becomes the Avtaar.

Such concept is not possible in the Vedantic philosophy of Upnishads. Here Parmatama and Atma are same in essence differing only quantity wise but is not different. The institute of Avtaar is possible only in Hindu School of Thought which believes in genesis from three independent entities. Arya Samaj believes in genesis by three entities and yet they do not believe in Avtaar. In Vedanta, Avidya, ignorance and lack of knowledge ਗਿਆਨ, prevents Atma to claim Parmatmaship as he is born in all humans.

Concept of Avtaar is over simplified philosophy which entails that God chooses between birth and non-birth. Whenever things go wrong, God takes birth to set things right. Looking around, Buddhists do not believe in God as such, therefore it can be presumed that Avtaar cannot descend in territories who are aligned with Buddha. In Muslim countries, the transcendent Allah can send a messenger but not an Avtaar. In Christian World God might send some one if he has a second son. It narrows down that Avtaar descends only in small territory of North India. We

cannot go to God and ask him why this discrimination. The result is that some mortals show the guts to proclaim being Avtaar. The faithful followers of such would not hesitate to publish certain criterion based upon alleged phenomenon to herald birth of such Avtaar.

The concept of Avtar has obviously other motives than just the need for guidance. It is like a fantasy which feels the need for symbolism in man. Other creatures may not need it but man quite obviously need it. It actuates unsociallogical aims, his wistful fantasies, his utterly impractical enthusiasm and his awareness of the “beyond” filled with all the holiness. His basic need is symbolism, need like eating, moving about. It appears to be fundamental process of man’s mind. Love of magic, expectation of miracles, high development of rituals are the characteristic activities of this motive. The need for transforming actualities into symbols is peculiar human need which is fed but at the expense of some other interests. The easiest interest that gets sacrificed is Truth. All the doctrines of creation and resurrection, disappearing of body and raising of Avtaars are the extravagant fantasies of the same.

Apart from what has been said, Hindus have other reasons to create Avtaars. Hindu belief that there is no country like theirs, no religion like theirs, no kings like theirs, no science like theirs, restricted their movement of travelling abroad for the fear that they might undergo some change. The Brahmin rituals will not give up the falsehood they have surrounded themselves with, unless God Himself intervenes. It has been made an instrument of rationalisation to refute all rationality by quoting Avtaar, being above reproach, like the traditional chastity of Caesar’s wife.

Let us look at few examples. Krishna said, “Whenever the world goes astray I come down to put it right.” Consider the saying again like this. If the Infinite God that pervades the whole world could not keep the things right, how is He going to put them right in his “Affinit” form - limited man ? If he could put things right in Bindraban and Mathura, what is going to happen in Bengal and Assam or for that matter, what about Middle East and Europe ? Is it not the same thing that Jesus said, “Only who believed in me shall enter into Heaven” ?

In the monistic philosophy of Sikhs that every man has the same Jyot in every heart, **ਅਕਾਲ**, where Akal Purkh resides, it is possible for man to become to the Supreme in any one aspect like Buddha as Trithankra. The transcendent “whole” Jyot may move through any of the differential aspects. All these aspects are preliminary to something else.

Nanak was Confucius, Christ and Buddha integrated into one - the whole Sachiar, the whole Truth. Wisdom, Humility and love are preliminary essentials to becoming Sachiar. Nanak sits comfortably in the land of Gautam, only two thousand years later. During this period world has evolved from Buddha to Sachiar. Buddha moved from luxurious voluptuous life to painful asceticism, from meditation to knowledge, from knowledge to organisation. Buddha passed through painful extremes to reach the knowledge of middle path.

Buddha was enlightened reaching out to the highest knowledge, a great achievement but not the final in becoming Sachiar. It was only the beginning of the end in view - achieving ultimate pure

spirituality - Sachiar. In Gautam, it is the cessation of becoming which is Nirvana, In Nanak, it is reaching out to the highest which achieves detachment from process of birth and death. It is this high frequency living which creates resonance in being and detaches the spirit like radio waves from their concrete attachment.

In Buddha or Krishna, there is pull and push to and fro. If there is Anand (bliss) in their life there is Devdatta also. If there is Radha there is Kansa as well. We have witnessed birth of education and learning, pioneering and political unity - a movement from irrationality towards rationality, from speculation towards experiment and from blind groping towards system and theory. Does it sound plausible that except for religion and spirituality all other aspects of living had a turning ? Why should only the Spirituality be left to the mercy of witchcraft, tradition and euphemistic expressions like miracles, occult powers and blind faith showing complete deafness towards all knowledge ?

There is deep urge in man to advance a reason. His belief and his accepted doctrines push him one way, his intelligence and knowledge look beyond them for Truth. The inadequacy of man's knowledge and his low understanding or power of rationalising deflect him towards old routine in state of complacency. He rationalises his reasons towards convenient ideology. Man snatches at the pigeon-hole panaceas which sound well in his ears. Science and Philosophy have passed beyond the common sense viewpoint towards scientific viewpoint. Must Spirituality, then, still cling to the common sense view point ? Let us study Nanak more closely.

Why did Nanak start a new religion ? Was it for His personal gratification that He started a new religion and become its Founder ? A little thought will show that Nanak never had any self grandiose ideas about His person. Krishna said about Himself, A I am the God, Bhagwan and I come to earth when things need to be set right here. @ Jesus said, A I am son of God. Who believeth in me and acknowledge me in public shall have a place in heaven. @ Mohammad said, A I am the messenger of Allah and there will be no other messenger of Allah after me. Who have faith in me shall be granted place in heaven. @ *Nanak never said any thing like that.* Nanak looked after His Bani so very carefully but left no record of His activities on the earth. Nanak did not encourage "personality cult." Never did Nanak ask His followers to bring their faith in Nanak, the person. He asked His followers to have full faith in Akal Purkh, not in Nanak. He acted only as a guide, Guru or Baba, to show the path. He did not say that He will vouch for you before God. He said that it is what you do in this life here and how much you love your Creator is going to decide your fate in the Highest Court, not the recommendations of Nanak or any body else. Nanak never sought the role of self grandiose as Avtaars mostly do.

First thing one notices about Nanak is that there is no conflict in Nanak. Is this conflictlessness something similar to what Mahatma Gandhi tried to achieve much later by equating Ishwar and Allah in well worded slogan ? Religious leaders are known to dichotomise the environment but not Nanak. His way is the way of Integration and not the differentiation. Because Nanak does not dichotomise his environment he does not collect crowds around him either. He does not create a movement of separation in the whole. Whether at Mecca or at Hardwar, Nanak mixes freely with crowds, Muslims or Hindus. Nanak does not make a selfish centre of attraction for His SELF. Nanak moved in Sehaj (balance), orienting people towards the goal of becoming

Sachiar. Nanak's teachings, at this stage, were far away from the goal of Sachiar but he showed no hurry. He completed this in Ten successive movement of Spiritual symphony. Total instantaneous conversion is extremely rare, only a lip service. Nanak was a Spiritual Scientist, others were Spiritual Engineers working in applied spirituality. The engineers had to rush their work in their life time, Nanak the Scientist moved in Sehaj taking its own time. Nanak preached the natural religion of man, his desire to learn, become Sikh (student). He preached all men, Hindus, Muslims or Yogis, to keep the desire to learn liquid and flowing out of bounds of all isms, if necessary.. Nanak asked men to adopt an attitude of being a continuous student all his life to attain Sachiarhood eventually. He was not to hurry but remain in Sehaj. There was no need to run to monasteries to learn or to undergo any penances to extract any occult powers. Man was asked to live amongst other men, work amidst nature and to increase social contacts rather than pursue seclusion. He was not to go out of circulation but to travel and mix socially.

What use is spirituality if it does not bring unity and amity amongst men? It does not but even if it does bring salvation by running to caves and monastery, it is still an individual phenomena, it benefits an individual, not humanity at large. Nanak tried to educate people to an entirely new idea in one-ness. He tried to form a transcendent group of the pure - pure Muslims, pure Hindu or pure Christian. Each would be able to see wrong, falsehood, in his own group and evolve a sat sangat (group) of the true pure which could give reason to life amongst masses. Nanak's mission was to seek Truth of their own being and see the falsehood of life they were living. When Nanak taught about house of God in Mecca, the lesson applied equally to the temples of Benares as well as to Gurdwaras in Amritsar. Nanak's mission envisaged universal Truth, universal religion based on existing regional religions.

Pall (wall) of falsehood that we have surrounded ourselves with, has to be removed in order to have a glimpse of the Sachiar and be able to see the Sat Nam of their own religion. It creates capability to see other's view point with understanding and consideration.. Then and then only man can see the A Great SatNam of the Whole@ - EkOnkar Sat Nam Karta Purkh, Nirbhau, NirVair, Akal Murat, Ajuni Sehbhang , Gur Parsad. Nanak was creating Sangats for people to get together and exchange their views. Nanak loved man as he was and that is what made people think of Him in terms of Guru and Baba, not the Kurahiya any more.

I get the impression that Nanak was understood better by Muslim Pirs and scholars and loved more deeply though most of them did not embrace the Sikh Dharma as we know and practice. They considered Him Sachiar in true sense and searched in their own particular group. There are numerous Pirs and high intellectuals amongst Muslims who had very close and understanding relationship with the House of Nanak. On the other hand, Hindus flocked to join the fraternity in large numbers but hardly any notable name comes into the picture at all. The reason could be that intellectuals and scholars amongst Hindus are mostly from Pundits and Brahmins only and they felt threatened by the Sachiar Nanak. It led to sort of animosity rather fraternity. But middle and lower class of Hindus did not feel any threat, in fact they felt rather liberated, and they joined the fraternity in much larger numbers.

Nanak was totally fearless, in fact beyond fear, also he had no bias at all. He would laugh without an element of snicker in it. He would find fault where it exists but without any

vindictiveness at all. His miracles were merely to prove certain point but never to show or demonstrate self-aggrandisement. His popularity did not reside in exploitation of human weakness. He wanted to encourage society **ਸੰਗਤ** of Sachiar and with that in view He went out looking for Kurhiar (falsehood) and not Sachiar (Truth) and confronting the same in His own subtle ways. Be it Kazi offering Nimaz or Malik Bhago offering feast for his ancestors, even Duni Chand and Vali Kandhari are just some of the examples where He confronted the falsehood boldly without any fear. Love life of Krishna, the inconsistency of Rama in turning out Sita while professing steadfastness as the characteristic of a Raghu or the righteous anger of all too mild Jesus are spots which show up in glaring contrast on their otherwise *unblemished* whiteness. These little bits of weaknesses bring Avtaars closer to man, unlike Sachiar who is pure spiritual.

Yea, this is then Nanak the Sachiar - human, may be too human, yet unlike any other man including any Avtaar if one ever existed. None can doubt that Jesus loved humanity, He got angry at the temple because He loved humanity. Nanak never got angry, but then He never boils over with love either. Nanak is A Be-Parwah meaning not unconcerned but carefree. He is very much concerned yet shows no sign of concern and remains carefree. One gets the glimpse of His concern as well as His unconcern from His experience of Mogul invasion and people=s suffering thereby. Concerned He loudly asked Lord,

A ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨ ਡਰਾਇਆ, ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਕਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥ ਏਤੀ ਮਾਰ ਪਈ ਕੁਰਲਾਣੈ ਤੈਂ ਕੀ ਤਰਸ ਦਰਦੁ ਨ ਆਇਆ ॥

Meaning that A Saving Khusrana Lord caused Hindustan to be frightened. Not wanting to take the blame on Himself, sent the Moguls as the angels of death. Intense is suffering Lord, people crying, Feel Thou not any pain ?@ Obviously He was very much concerned about the sufferings of people that He addressed the :Lord this way. Nanak continues and says,

A ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ, ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾਂ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ. @

Meaning that A Thou art the same to all, Lord. If a powerful fight a powerful I have nothing to complain@ After showing His concern in no uncertain expression, Nanak now has justified Lord=s action by saying A To Lord all are the same” and says Aif powerful were to fight another powerful match, then He would have no cause to complain.@ Putting full faith in Lord, Nanak becomes unconcerned, be-parwah. This trait is because being human he is concerned but being Sachiar He submits completely to the Will and Command of Akal Purkh and becomes be-parwah, unconcerned.

Even the most precious stone will have some little flaw, it is natural to have flaw. However minor but a flaw is a distinguishing mark of being within Nature. To be flawless is to out-nature in nature. Nanak was flawless because as yet we have not been able to discover any. Thus here is Nanak, complete Sachiar, fearless, unbiased and flawless. With all his magnificent teachings which also are timeless being not bound to any time period, when we see this Nanak in all His vastness and universality in our imagination, all such talks, in His name, of eating from the floor, shorn or unshorn hair or restricting dress code looks a mere prattle and nothing more.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ
Chapter VI
JAP JI SAHIB

ੴ ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖ ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ
॥ ਜੱਪ ॥
ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

In any Holy Scripture it is customary to begin any new composition with some sort of introductory formula or some sign. Hindus Scriptures begin with word ॐ where as Christian holy book puts the mark of cross. In Koran the composition begins with a verse that is called KALMA.

It says “ BISMILLAH AL-REHMAN UR-RAHIM LA ILLA MOHAMMAD RASUL LILLA.” It means that Allah is compassionate and merciful and Mohammad is His rasul (Messenger).

In Guru Granth Sahib composition begins with a verse as stated above in the title of this article. The above stated opening verse has been used only once in Guru Granth Sahib, before Jap ji Sahib. In abbreviated form it has been used before the beginning of any new composition as follows:-

ੴ ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖ ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

This form has been used thirty three times. Some scholars have made some point about the Ragas beginning on the right hand page or the left hand page but actually this form has been used at the beginning of Bani, on either side of page and I don't think there is any need to attach any significance to such placement.

ੴ ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖ ਗੁਰ ਪ੍ਰਸਾਦਿ - has been used eight times.

ੴ ਸਤਿਨਾਮ ਗੁਰ ਪ੍ਰਸਾਦਿ - has been used once only.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ - has been used 528 times.

Many learned scholars have called this opening verse of Guru Granth Sahib as Mool Manter. Mool means the primary or the most basic one and manter means a formula which when chanted at specific time in particular way will bestow material or spiritual gift from God. There are different mantras, in Hindu Vedas, to obtain different gifts, Guru Nanak does not believe in such magical formulae at all. Therefore it cannot be called a manter, never mind being mool also. In Islamic scripture Kalma, the opening verse of Koran does not offer any magical results. It states that One God, Allah, is compassionate, is merciful and Mohammad is His messenger. Attributes of One Allah have been described in positive terms. Opening verse of Guru Granth Sahib also says about attributes of One Akal Purkh. In Kalma Mohammad is the rasul (messenger) of Allah. Compare this with ਗੁਰ ਪ੍ਰਸਾਦਿ where Guru is the guiding Principal of the Ultimate Being. In Kalma mercy and compassion of Allah are the attributes stated, in Granth Sahib attributes of

Akal Purkh stated are Nir Bhou (beyond fear), Nir Vair (beyond malice). Some scholars have thought it *would be* more Sikh like to call this verse as Gur Manter but unfortunately that Brahmin stink of magical formula ਮੰਤਰ still persists. I don't see why we should be shy to call the verse as Sikh Kalma. We should not close our mind if some good idea comes from another religion.

Let us now ponder over the opening verse in greater detail :-

ੴ

This word, Ik Onkar, is not God confronting Satanic symbol at all. Every new religion born any where in the world lays the foundations of its pillars in the remains of existing faiths and tradition in that particular region. Sikh religion is no exception to this rule. When Guru Nanak started the new religion, the main existing religions at that time in that region were Islam and Hindu. Sikh religion, divine inspired as it was, built its foundations on both existing religion of that time. Guru Nanak rejected some of their beliefs out right, accepted some with His own modifications and interpretations and put some bold new thoughts forward. The over all concept that rose from the remains was entirely new and different and very original.

In Hindu religion word OM, ॐ, is used. Originally it was written as three parallel lines, each line representing gods Vishnu, Shiva and Brahma respectively but it carried meaning of One God. Only as the time passed, Hindus began to have a separate god for each manifestation of God. Soon there were numerous gods and goddesses. In the process the importance of being ONE got blurred or even lost. They eventually organized the station of gods and made three principal Gods as Creator (Vishnu), Destroyer (Shiva) and Sustainer (Brahma). Om represented, these three manifestations, Brahma, Shiva and Vishnu as three separate independent Gods. As doer, Kar was later added to Om by joining the three lines at one end and drawing a curve from the middle one meaning that each God was a doer also. It thus became onkar to signify independant all three manifestations of God as “Doer” respectively. Guru Nanak rejected the idea of Hindu trilogy completely and insisted on One Whole God who is not only creator but Destroyer and Sustainer also by joining the open end of the horizontal trisul and making the curve on the top in an arch fashion. The symbolic curve representing the Doer was removed from Hindu Om symbol and another open curve was made starting from the end of the arch. This was then Sikh Onkar representing three manifestations in One Whole. This concept of One whole God was a very new concept and it upset Brahmins. In Islam Allah signifies the unity of God. Guru Nanak accepted the word Onkar but did not compromise on the interpretation. It represented One Whole God who is the Creator, the Destroyer and the Sustainer. To make sure that concept of One never gets blurred, Nanak put numerical ੧ before ੴ with an arch above for kaar and it became ੴ.

We should understand that word onkar was not coined by Guru Nanak but by Hindus when they added the “Doer” concept to their gods. Onkar has been used by Bhagats like Kabir ji, before Nanak came on the scene. There is one temple called Onkar Mandir in Amreshwar which was visited by Nanak and where He preached the Oneness of God. The present form of symbolic ੴ

was definitely coined and designed by Guru Nanak Himself. But this symbolic form is used only at the beginning of any new composition in Granth Sahib. Whenever word Ik Onkar is used in the text, it is always written fully spelled alphabetically. In this symbolic form **ੴ** is the nissan or seal of the new Faith just as **ੴ** is the nissan of Khalsa, bestowed by Guru Nanak and Guru Gobind Singh respectively.

There is yet another way of looking at it, and I mean looking literally. It is a pure fantasy, a flight of imagination and does not depend upon any logic as such. Look at the configuration of the symbol **ੴ** more closely. Numerical ੧ is of course just one and nothing more or less. Look at **ੴ** and you can imagine and see it as a very good sketch of cross section of heart, ventricular portion being the lower loop, auricular being the upper loop and Aorta, the main pipe line supplying nourishment to the whole body, arching over. Onkar resides in every heart, every **ਘਾਟ**, and aorta supplying nourishment to the whole organism, Purkh. Arch of Aorta seems to be pointing directly at **ਸਤਿਨਾਮ** as if to say that Lord residing inside the **ਘਾਟ** is supplying nourishment of **ਸਤਿਨਾਮ**, Amrit, to the whole body. As I said earlier, please don't look for any logic in this but let your imagination take free flight.

ਸਤਿ

ਸਤਿ is intuitive Truth and can be understood or realized fully only when one has developed the power of intuition in himself. The word **ਸਤਿ** is a Sanskrit word meaning truth that exists. It is the positivity of existence. This means positive existence which is ever lasting, (**ਅਟਲ**). **ਸਤਿ** is used to mean purity also as an adjective. **ਸਤਿ** as purity or as Truth are really very inter-related and inter-convertible terms. There is another word in Sanskrit, **ਸਤਯ** which also means truth but truth of a different type. **ਸਤਯ** stands for truth that may not be in existence and may not be ever lasting. A truth that did not exist but is discovered by logic and experimentation is **ਸਤਯ**, it was discovered, it did not exist and it may not be everlasting but it is Truth just the same. The Truth that exists and is ever lasting is of spiritual nature but the Truth that we discover is more of a science really. Both are Truth and both are equally essential to realization of Whole Truth, The Sachiar.

I would like to put in a word of caution about the use of Truth as **ਸਤਿ** or as **ਅਟਲ**. Some very learned scholar defined Truth as **ਅਟਲ** (*that lasts for ever*) and there after where **ਸਤਿ** is said in Gurbani, the learned scholar translates it as **ਅਟਲ**. The meaning is not disputed. But when we say Truth as **ਅਟਲ**, perception of Truth becomes dimmer and perception of ever lasting becomes stronger. That is not what is needed. Truth as truth needs to be strengthened, ever lasting is a property of truth and does not mean truth always.

ਨਾਮ

Ordinarily name means a symbol or a sound that opens path ways of communication system of thought. It works some what like “ Open Sesame” to open the gates of mind and allows free movement into the caverns full of precious thoughts and memories. The function is to bring quickly to mind the inter-connected thoughts and images. It acts as a relay which switches on the vast memory system. The Name is like a spring latch which trips off the relay that opens the gate and one is directly connected to vast drama, set ideology. Whole vista of comparative and inter-connected ways of thinking into the past, present and possible peep into the future. Satnam is actually a state of mind, consciousness that brings it in identity with the spirit of Eknagar. It is not the repetition of certain name that brings such state of mind. In fact it is the little thoughts that flit across the mind and eventually resolve themselves into higher integration of unsolved problems of life and help our awareness to bring us closer to Sat Nam.

It is a Tantric conviction and practice, practiced by many Yogis as well as some Muslim Fakirs, that certain special words when repeatedly chanted will bring about the grace of God. Quite a few shop-keeper saints amongst Sikhs have mushroomed to exploit this craving and dispensing name which he claims to have been received by them directly from Divine.

ਕਰਤਾ ਪੁਰਖ

Karta means the Doer, who does, and Purkh means a being, conscious being, a person. Some how we always do imagine Akal Purkh in human shape with a head on the shoulders in spite of the fact that we believe Akal Purkh an abstract entity having no shape or form, never born and beyond death, beyond time or space. It is difficult to visualize a conscious being without head and even more difficult trying to explain it away. We always consider consciousness with head, a human head. The following quote from Bergson was shown to me by a close relative of mine, Sardar R.S.Dutta of Jamshedpur. It does seem to clarify the concept of conscious being without apparent human head and body - but a conscious being all the same. I reproduce the same.

“ Mind, then, is not identical with brain. Consciousness depends upon brain and falls with it. But so does a coat fall with the nail on which it hangs, which does not prove that coat is an epiphenomenon and ornamental ectoplasm of the nail. The brain is the system of images and reaction patterns, consciousness is the recall of the images and choice of reaction. The stream flowing is distinct from the river bed, although it must adopt its winding course. Consciousness is distinct from organism which it animates, although it must undergo its vicissitudes.

We seem to associate consciousness directly with brain and deny it to those who have no brain. Fallacy of this argument is seen easily. We could say “Digestion” directly connected with stomach, therefore organisms, beings, that have no distinct stomach should have no digestion. But we do know that there are organisms that have no distinct stomach, yet they do imbibe food, digest it and expell the residue. Amoeba is an almost undifferentiated organism which carries out all the functions. Consciousness in man is undeniably connected with the brain, but it does not follow that brain is indispensable to consciousness. In lower series of life form, nervous system is much more simplified and separate from each other, at the very lowest form they disappear altogether merging with the almost undifferentiated protoplasm. At the top of living scale of beings, consciousness is attached to very complicated nervous system. Does it not follow that

consciousness accompanies the nervous system down the descent and when nervous system is merged in yet undifferentiated protoplasm of the living matter, consciousness is still there, embedded in diffused, even confused plasma but is not reduced to nothing.”

If we were to continue this thought still further we might be in a position to realize that there could be consciousness still present when protoplasm has also disappeared completely, replaced perhaps by a sort of imperceptible hazy mist only. This consciousness is then the Conscious Absolute, as an abstract being, which is affected not by temperature, time or space, is beyond fear or malice, is not born nor dies either. This consciousness could be the explanation of Conscious Ultimate, the Karta Purkh. The Consciousness Absolute pervades every where, in every crevice, in every being, in fact in every cell of the being and directs to perform the allotted function. This discriminative function is beautifully illustrated if we were to study functions of different organs and their cells. For example when we eat and drink food, carbohydrates start getting digested while food is being masticated in the mouth. Once it reaches the stomach, glucose and water get absorbed rather urgently from stomach only whereas other nutrients need further digestion in the intestines before they are absorbed and assimilated by body. Kidney selectively excrete salt while retaining potassium. The explanation for such selective function is possible only by the fact that cells of the body are allotted functions through genes and are aware of it through the presence of Consciousness Absolute that pervades every where and in every cell of the body of every organism.

When a person dies, the consciousness is withdrawn, brain falls with it. Memory being function of brain is also lost completely and for ever. But consciousness or awareness, not being a part of brain, remains intact. This is the what we refer to as soul. Soul does not reside in pituitary gland or pineal body of brain or any other single place in the body but it pervades in every cell of the body of every organism directing individual cells to complete its allotted function.

Whereas consciousness acts in a supervisory capacity in the body through each cell of each organ it cannot remove the physical onslaught of a malady as such. In brain also it acts in similar way but does not have complete control unless the thought process of brain is in unison with consciousness. Here pleasures of illusion, though short lived, struggle for supremacy. If thoughts of brain succumb to short lived pleasures of illusion, guiding voice of consciousness is silenced and individual becomes victim of vikars. If the individual controls his thoughts and by effort does not let illusion take possession of thoughts, the individual becomes Sage, nay God Himself for consciousness of the Sage is now unblemished.

Therefore, Purkh is “Doer” or karta. This Purkh, being, fashions our body, placing different organs and limbs in just the right place for the most efficient performance of different functions in different parts of body for the good and well being of the whole organism, being. At our level, we also attempt to make bodies, statues. We do fashion the outer shape, polish it and adorn it but this is where we end our job. Some one comes along and buys the statue and we break our relations completely with what had created. We don’t care about it any more and know nothing about it there after. Not so with the Akal Purkh who fashions the body but leaves some part of His self in His creation and takes care of it for ever, never breaking the relationship ever. Lord is always conscious about His creation and always remains in touch.

ਨਿਰਭਉ ਨਿਰਵੈਰ

This simply means that Akal Purkh is beyond any fear or enmity, malice. To have concept of fear or enmity, it needs the presence of at least another rival from whom to fear or have enmity with. As there is but One God only, there is no rival and hence question of any fear or enmity does not arise. Akal Purkh is completely Nir bhau and Nir vair. Compare this state of being nir bhau and nirvair with the state of being completely detached or being “unattached”. The unattached person must come to complete stand still eventually and retrograde towards stagnation but, of course, have achieved Shanti ! Shanti !! Shanti !!! and that also perhaps. On the other hand state of nirbhau and nirvair makes one move forward, a positive motivation. Guru Nanak, the Nirbhau and Nirvair, was able to walk comfortably to mosque to say Nimaz with the Kazi and walk away with his head intact on His shoulders, not a small feat in those days, a miracle indeed. Nirbhau Nirvair signify a single quality of mind. Nirbhau Nirvair is a state of mind that can be attained only by consciousness, after passing through stage of fearful fear. The fearful fear, angst, is what an individual feels from another individual or a group he is engaged in serving and is afraid that “ it might not be acceptable or enough or might not be just right.”

ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ

This means that Akal Purkh is beyond time or space. He is there in the minutest crevice possible and yet He fills the whole universe, His ਪਾਸਾਰ (pervasion) has no limits, He is not bound by the limits of space.

He is beyond Time as well. Time does not affect him at all. Time is related to change that we observe. We see Predawn, then dawn as the pitch darkness of night changes to gray. We observe morning, then noon followed by evening and again the pitch darkness of night. We see a baby born, becomes a toddler, young child going to school, young man stepping into working world. Marrying and having children of his own, becomes a middle aged man and soon an old man. We see all these because we observe change. We observe change because we see only a portion of the vast field. But if we had vision to observe whole, we will not see day changing into night. Time will come to stand still. Akal Purkh is the only conscious being who observes every nook and corner of His universe all the time and it never changes. Therefore we say that Akal Purkh is beyond Space and Time as He is not affected by these.

Akal Purkh is not born either. Who is born must have mother and father. If He has a father, then how can He be in the position of God ? He father is rightful God then. He created Himself by Himself. Because He was not born, He is not subject to death either. Only who are born must die. He is beyond the cycle of birth and death.

ਗੁਰ ਪ੍ਰਸਾਦਿ

Guru means one who enlightens the darkness or who dispells darkness, the enlightener. Parsad is what is bestowed on you, a bestowal. In Gurdwaras, after the function is over, sweet flour pudding, ਕੜਾਹ, is distribute to the congregation. It is given, not demanded. This is bestowal, ਪ੍ਰਸਾਦਿ What is bestowed is parsad. Gur Parsad (ਗੁਰ ਪ੍ਰਸਾਦਿ) means what is bestowed by who is enlightener of darkness of mind, with the grace of Enlightener, the Guru. Guru Nanak made

Guru as the medium of enlightener, not His person, Nanak. *This was made clear in the following shabad, “ਨਾਮਾ ਛੀਬਾ ਕਬੀਰ ਜੋਲਾਹਾ ਪੂਰੇ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ ॥ (ਸਿਰੀ ਰਾਗ ਮ:੩ ਪੰ:੬੭). Obviously Nanak was not the media then. Reference to Perfect Guru is pointing to Akal Purkh and not Nanak in person. Guru Nanak did not give himself the title of Guru, people called Him Guru because He enlightened them. Bhagwan Krishen said He was Bhagwan and was the medium to guide. Jesus called Himself as son of God and was the medium. Mohammed declared Himself as the Rasul of Ultimate One and the medium of guidance. But Nanak said Guru as the medium and not the person of Nanak.*

ਜੱਪ

Worship of God is done by many different ways and following many variety of rituals. Basically the method of ਜੱਪ involves to repeat the holy words as many times as possible, more the better, while concentrating mind on the Lord. There is another method called ਤੱਪ which is performed some what differently in different communities. ਤੱਪ is basically punishing one's own body, making the body suffer physically or being deprived of some thing. Hindus punish their body by denying to themselves some comforts, pleasures and even certain items of food. Yogis live in austerity to perform ਤੱਪ. In some sects of Muslim, on certain occasion, they punish themselves by beating their own body with iron chains and other weapons and even draw blood.

Guru Nanak did not believe in punishing body, which He considered sacred being the Home to Akal Purkh, nor did He believe in denying comforts and food that one can afford. He advocated to repeat the name of Lord as many times as possible, ਜੱਪਿ.

Many learned scholars are of the opinion that the opening verse, (mol minter, Guru minter or Guru Kalma) ends at Guru Parsed although no mark of end has been put there. Normally when a stanza is completed, it is marked by period ॥ sign followed by an appropriate numerical signifying the completed stanza to be 1 or 2 or whatever. No such sign is present here after guru par shad. ਜੱਪ is written in bold letters followed by more attributes of Akal Purkh. Period mark is put here followed by numerical ੧ which signifies the end of opening verse.

In my opinion, after Guru Nanak has described the qualities ਗੁਣ, ਵਡਿਆਈਆਂ of Akal Purkh, He says that with the grace of Guru, Worship (Infinity's name, Truth, has been stated, whose qualities are such.) And then goes on to say (because) Truth was there in Primal beginning (at the time of Creation), through Ages all, is here right now and shall be always and for ever. This is where the opening verse ends rightfully.

It is worth noting that no mehla number, no Rag or ghar is mentioned at the beginning of Bani of Jap ji. If we are to consider that word ਜੱਪ denotes the title of this Bani, then we shall have to agree that first pauri begins as ਆਦਿ ਸਚੁ and ends at ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ. This also implies that what we call as the first pauri is actually the second and there are total 39 pauris in Japji, 40 if we include Shalok at the end also.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ.

meaning that the Lord, Akal Purkh, The Truth was there in primal beginning, at the time of Creation, Truth was there in Ages All, Truth is here right now, Nanak Truth will be there for ever and Always.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥ ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥ ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥ ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

(Some learned scholars have interpreted soch as bathing taking cue from Sanskrit word, sauchalya. He considers that if soch be thinking then soch and seanhap both pertain to wisdom and Nanak could not have repeated the same twice in the same pauri. Humbly I beg to differ because soch is pondering and creates philosophies whereas seanhap pertains to clever wits and is not a good thing. They are two different things and quite apart.)

Pondering hundreds and thousand of times avails nothing, thoughts wonder in all directions creating more confusion. Keeping vow of silence continuously helps not either, for when mouth is closed mind is working overtime, peace evades. Hunger (of desires) is appeased not even if one piles up a mountain of wealth. Thousands of smart wits may be but not one will work with the All knowing Lord. Nanak asks a question, “ Then how to get to the Truth and how to demolish the wall (of falsehood around us)?” Himself Nanak replies “ By treading the path of Lord’s Will, Nanak, it is ingrained in you from the beginning.” –1

Nanak has pointed his finger at something which proved, five hundred years later, to be the tiny protein molecules which direct all our actions, even the maladies. Science called these molecules as genes and that is Lord’s writ which comes with us from the beginning.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥ ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥ ੨ ॥

In the second Pauri, Nanak explains Lord’s Will or the commands. He commands and forms are created, what the command is none can say. His command and life is created. His command and glory is attained. His command and some are exalted, others remain low, His command and suffering or comfort is received. His command and some are blessed and forgiven, others remain chained to cycle of birth and death. All are subject to His command, none beyond it. Nanak, who understands the command, is rid of the “I” in him. -2-

As Japji is the most important Bani in Garth Sahib, I will write whole of Jap ji but I take some liberty also. After describing the opening verse and first pauri in detail, I described the rest what could be called as gist or ਤੱਤ of Bani.

Singing and Listening the Holy Word

ਗਾਵੈ ਕੇ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ ਗਾਵੈ ਕੇ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥ ਗਾਵੈ ਕੇ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥ ਗਾਵੈ ਕੇ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥ ਗਾਵੈ ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੋਹ ॥ ਗਾਵੈ ਕੇ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥ ਗਾਵੈ ਕੇ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ ਗਾਵੈ ਕੇ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥ ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥ ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ ਜੁਗਾ

ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥ ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ, ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

In the third Pauri, Nanak urges us to praise the Lord, His different attributes and ways.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥ ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥ ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵਿਚਾਰੁ ॥ ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

In the fourth Pauri, Nanak explains and urges to speak and talk in the language of love because that is the language of Akal Purkh. We keep begging gifts and He keeps on giving. By speaking in the language of love one can win more love. Nanak urges us to remember the Lord, the Sachiar, in ambrosial hours of morning when one is least occupied by worldly worries.

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥ ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥ ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥ ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੫ ॥

In the fifth Pauri Nanak describes that with heart full of love, if one remembers Lord who is beyond the effects of illusions one attains peace through the grace of the Guru, the divine Guide. Nanak urges that we listen attentively and sing His praises, all maladies vanish and peace attained.

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥ ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥ ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

In the sixth Pauri Nanak sees no reason to bathe in what are called holy sarovers (lakes, ponds) as this practice does not please the Master at all.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥ ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥ ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥ ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥ ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥ ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥ ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥ ੭ ॥

In this pauri Nanak explains that attaining worldly exalted position has no value in the court of Lord, where such is treated like a low insect only.

ਸੁਣਿਐ

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥ ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੮ ॥

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥ ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥ ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ

ਧਿਆਨੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥ ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

In pauri 8,9,10 and 11, Nanak continues to show the importance of listening to the Word paying full attention and making it a part of life.

ਮੰਨੀਏ

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥ ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੩ ॥

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥ ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥ ਐਸਾ
ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੪ ॥

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥ ਐਸਾ ਨਾਮੁ
ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੫ ॥

In pauri 12, 13, 14 and 15 Nanak urged the merits of having unflinching faith in One Lord. With full faith, one can find the path to rid of the falsehood and attain the state of Bliss which cannot be described.

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥ ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥ ਜੇ
ਕੋ ਕਹੈ ਕਰੈ ਵਿਚਾਰੁ ॥ ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥ ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥
ਜੇ ਕੋ ਬੂਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥ ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥ ਜੀਅ
ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥ ਕੇਤਾ
ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥ ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ ਕੁਦਰਤਿ
ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

In this pauri, Nanak says that lucky are those who have made the purpose of life to follow the advice of the True Guru and take support of the Lord only. He emphasizes that religion or Faith is born out of compassion without which there is no religion. He ridicules some myths and explains that whole pervasion is of one Lord only and many countless forms of life is born thereof.

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥ ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥
ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥ ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ ਅਸੰਖ ਮੋਨਿ ਲਿਵ
ਲਾਇ ਤਾਰ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵਿਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ
ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥ ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥ ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥
ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥ ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ
ਕਰਹਿ ਭਾਰੁ ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵਿਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ

ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥
ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥ ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ
ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥ ਕੁਦਰਤਿ ਕਵਣ
ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥

In pauri 17, 18 and 19 Nanak explains that uncountable people are engaged in solving mysteries of creation, number of planets, date and month of creation but no language has produced any word that might explain nature's this secret.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੋਹ ॥ ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥ ਭਰੀਐ
ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥ ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ ਆਪੇ
ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

In 20th pauri Nanak explains that dirty hands or linen can be washed away with soap and water but polluted mind, soul of man, can be washed clean only in love of Lord's name. Rewards are be given by Lord as per what one does in this world.

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ
ਮਲਿ ਨਾਉ ॥ ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ ਸਤਿ
ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ
ਆਕਾਰੁ ॥ ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ ਬਿਤਿ
ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ
ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥ ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ
ਹੋਵੈ ॥ ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥ ੨੧ ॥

In this pauri Nanak ridicules claims by Pundits, Yogis and Mulas about the extent and date of creation. He extols the virtues of love of God and to remain so tuned.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਬਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ
ਅਸੁਲੁ ਇਕੁ ਧਾਤੁ ॥ ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

In pauri 22, Nanak explains countless is number of Lord's creation as also the extent and when they were created. Different claims have been made by different wise men and books but truth is that all matter has been created from one thing alone. (now science has identified neutron, a sub atomic particle as the basic building block of all matter) No one but Lord knows.

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥ ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ
ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ ਕੀਤੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥

In pauri 23 Nanak compares the accumulated wealth not worth an ant compared to who dwells Lord in his heart.

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ

ਮਨਿ ਮੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥ ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥ ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥ ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥ ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥ ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥ ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥ ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

In pauri 24, Nanak explains that lord's pervasion and His virtues are infinite, His creation also. More one realises the greatness, He begins to appear even greater. No one can tell His greatness.

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥ ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥ ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥ ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥ ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥ ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥ ਜੇ ਕੇ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥ ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ ॥ ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ, ਨਾਨਕ, ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

In pauri 25 Nanak says that greatness of Lord can never be assessed or imagined. The great ones we see here are virtually beggars on the door of Lord. Lord gives even when not asked for and yet man is so stupid that he forgets the bestower and gets involved in evils. Whom Lord blesses, is the King of all kings.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥ ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥ ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥ ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥ ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥ ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥ ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥ ਅਮੁਲੇ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥ ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥ ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥ ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥ ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥ ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥ ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥ ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥ ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥ ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥ ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੋਇ ॥ ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥ ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥ ਜੇ ਕੇ ਆਖੈ ਬੋਲੁਵਿਗਾੜੁ ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥

In this pauri 26, Nanak says that priceless are the virtues of Lord and no human ever has been able to or will ever be able to gauge His greatness. There is no limit to Lord's greatness and is beyond human to even attempt describing it.

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥ ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥ ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥ ਗਾਵਹਿ ਤੁਹਨੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥ ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥ ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥ ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥ ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥ ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥ ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥ ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥ ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥ ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥ ਸੇਈ ਤੁਧੁਨੇ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ ਹੋਰ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥ ਸੇਈ ਸੇਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥ ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥ ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੇਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ

ਰਜਾਈ ॥੨੭॥

In this pauri 27, Nanak expresses His ecstasy, describes Heaven as He perceives it and how the whole place is ringing with celestial music in every direction. No human can visualise the extent of grandeur of the place, the only thing he can do is to live in the Will of the Lord who is the king of all the kings.

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥ ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥

In this pauri 28, Nanak urges all to live as if they were friends like class fellows, He decried the symbolic Yogi symbols as path to Sachiar as such. Who can control his self, controls the whole world.

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥ ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥

In this pauri 29, Nanak ridicules Yogis on their faith in miracles etc and explains that malady and bliss are part of Nature's way. He advises to treat others as yourself and to gain Knowledge through devotion to Lord and living in His Will only.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥ ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥

In pauri 30, Nanak explains that as the heart tunes unto Lord, one is convinced of the unripe thoughts about so many manifestation as separate gods and one's faith in One Lord who runs His creation in His own way and in His own Will, is affirmed

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥

In this pauri 31, Nanak says that Infinite as Lord's creation is, there are inexhaustible stores of gifts to sustain the entire creation for indefinite period of time. Lord does in His own Will only. Lord can see all His creatures but none can see Him, that is His greatness..

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥

In this pauri 32, Nanak explains that merely by repetition of Lord's Name millions of times man cannot attain the Supreme One. It is only a boastful claim. One has to climb the ladder step by step to reach Him. Without losing self first, it is like a futile exercise. Seeing the bliss in heaven, low ants start imitating but at their own pace.

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥ ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥ ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

In pauri 33, Nanak explains that there is absolutely no control in man's hand. The man plays in the hands of Lord like puppets. It is the grace of Lord that one may get tuned unto Him or go astray. If we pray it is because He has blessed us so.

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥ ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

In pauri 34, Nanak describes the first stage on the ladder to spirituality and is called *Dharm Khand* or state of knowledge of duty. If blessed by Lord, man gets knowledge of his duties on earth. According to his performance on earth which is designated as a temple by Lord, he gets honour in His Court. Respect and honour in this world is just a prattle and is meaningless in the Yond.-34

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥ ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥ ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥ ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥ ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

In pauri 35, Nanak takes us to the next step on the ladder. In *Dharm Khand* (state of being aware of duty), consciousness of duty is achieved. In the next stage, *Gian Khand* or state of knowledge is achieved and man does discriminate thinking (ਬਿਬੇਕ ਵਿਚਾਰ). As his contemplation grows, he unravels the knots of mystery and a storm of knowledge starts to blow. In the third stage, *Sarm Khand* (state of Effort). Supersitions and mistrusts vanish and bliss replaces these. In the fourth stage, *Karm Khand* (State of Enlightenment) Mind and heart get fashioned anew, man is drawn toward Lord more and more and becomes more beautiful, soul becomes crystal clear and wisdom dawns and inner self is enlightened. This is where man enters final stage, *Sach Khand* (state of Sachiar). Man's circle of vision becomes very big, from a family to the entire world which becomes his own.

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥ ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥ ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੇ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

In pauri 36 Nanak explains that in state of Effort, one considers the whole world as an extended family, by serving whom the narrow mindedness of mind disappears, heart becomes big to embrace all and is fashioned anew more beautiful. Mind awakens and consciousness grows very high.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥ ਤਿਥੈ

ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥ ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥
 ॥ ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ
 ਨਿਹਾਲ ॥ ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥ ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ
 ਤਿਵ ਕਾਰ ॥ ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥

In pauri 37 Nanak explains that who gets tuned with the Lord, all doors to gifts are opened to him, every body appears relative to him and he sees Lord every where. Such is always tuned unto Lord and his spirit becomes very strong, nothing can separate him from Lord. Such can now realize that all the functions of world are being carried out in His Will and Lord blesses all.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥ ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥
 ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥
 ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥ ੩੮ ॥

Keeping sensual senses under control (chastity) and having the patience of goldsmith, use understanding as thy anvil and knowledge (Word) as the tool, In the furnace of austerity and with Lord's fear as the bellows, melt the Nectar of Word in the crucible of devotion, Surely the True coin will be minted. Who have the glance of Lord, are filled with Bliss and are exalted.

ਸਲੋਕੁ ॥ ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
 ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥
 ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥ ੧ ॥

Guru Angad Dev Nanak says that to humans air is like a Guru, water like a father and good earth as the mother. Night and day are like nurses, in whose lap world plays (working during day and sleeping during night) Our deeds, good or bad, are under watch of Dharmraj. Our deeds keep us close or further away from Lord. Who meditate upon His Word, their toil by sweat of their brow is over. Nanak, their faces glow in radiance for they are saved along with many others.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Chapter VII

Few Gems from Vast Ocean Full of Priceless Precious Thoughts
Essence of Gurbani

All quotations given below are from Guru Granth Sahib only.

1) ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ, ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੂਖ ॥

(Asa M: 1p: 9)

Who craves for the Naam of Truth, who satisfies his crave with meal of His Naam, his maladies vanish

2) ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੇ, ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੇ ॥

(Rag deepki Gauri M: 1 p:12)

Who sings in the heart, praises of Lord, meditate *and ponder* unto Creator's attributes in company of such friends.

3) ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ, ਜਿਤੁ ਪੈਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ (Sri Rag M: 1 p:16)

Forgetting the True Lord and taking the false one is spoiling true happiness. Wearing the false garb hurts the body and produces bad thoughts leading to disaster of happiness.

4) ਤਨੁ ਸੁਚਾ ਸੋ ਆਖੀਐ ਜਿਸੁ ਮਹਿ ਸਾਚਾ ਨਾਉ, ਭੈ ਸਚਿ ਰਾਤੀ ਦੇਹੁਰੀ ਜਿਹਵਾ ਸਚੁ ਉਆਉ, ਸਚੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ਬਹੁੜਿ ਨ ਪਾਵੈ ਤਾਉ ॥ (Sri Rag M:1 p: 19)

Pious is the heart where dwells the Truth, and body dyed in the color of Lord's love. Who has the glance of His mercy suffers not the flames of death again.

5) ਨਾਨਕ ਬੇੜੀ ਸਚ ਕੀ ਤਰੀਐ ਗੁਰ ਵੀਚਾਰਿ, ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹੀ ਪੂਰਿ ਭਰੇ ਅਹੰਕਾਰਿ ॥ (Sri Rag M:1 p:20)

Contemplating on Guru's advice one can swim across the worldly ocean in the vessel of True Word, Who are filled with ego keep coming and going.

6) ਜੇ ਲਖ ਇਸਤਰੀਆ ਭੋਗ ਕਰਹਿ ਨਵ ਖੰਡ ਰਾਜੁ ਕਮਾਹਿ, ਬਿਨੁ ਸਤਗੁਰ ਸੁਖੁ ਨ ਪਾਵਈ ਫਿਰ ਫਿਰ ਜੋਨੀ ਪਾਹਿ ॥

(Sri Rag M:3 p:26)

Even if thou enjoy the sensual love of lakhs of women, even if thou rule the whole world, without taking refuge of the True Guru, thou cannot attain the spiritual bliss and rid not of birth and death.

7) ਜਿਨੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ ਤਿਨਾ ਨਿਜ ਘਰਿ ਵਾਸੁ, ਗੁਰਮਤੀ ਸਾਲਾਹਿ ਸਚੁ ਹਰਿ ਪਾਇਆ ਗੁਣਤਾਸੁ ॥

(Sri Rag M:3 p: 27)

Who listen and believe, dwell Lord in them, With Guru's advice they have found the treasury of Lord's gifts.

- 8) ਜਿਨੀ ਇਕ ਮਨਿ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮਤੀ ਵੀਚਾਰਿ, ਤਿਨ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ, ਓਇ ਅੰਮ੍ਰਿਤੁ ਪੀਵਹਿ ਸਦਾ ਸਦਾ ਸਚੈ ਨਾਮਿ ਪਿਆਰਿ ॥ (Sri Rag M: 3 p: 28)

Who thought Guru's advice and worshipped Lord with single mind, their faces are radiant in Lord's court and drink the Nectar of His True Name with love.

- 9) ਹਰਿ ਭਗਤਿ ਹਰਿ ਕਾ ਪਿਆਰ ਹੈ ਜੇ ਗੁਰਮੁਖ ਕਰੇ ਬੀਚਾਰੁ, ਪਾਖੰਡਿ ਭਗਤਿ ਨ ਹੋਵਈ ਦੁਬਿਧਾ ਬੋਲੁ ਖੁਆਰੁ ॥ ਸੋ ਜਨੁ ਰਲਾਇਆ ਨਾ ਰਲੈ ਜਿਸ ਅੰਤਰਿ ਬਿਬੇਕ ਬੀਚਾਰੁ ॥ (Sri Rag M:3 p:28)

Guru oriented loves the Creator meditating unto Him, ritualist can never meditate, even his mention is waste of effort. Who can discriminate the essence can not be mixed with ritualists.

- 10) ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਭੁਲਿਆ ਲਏ ਸਮਝਾਇ, ਇਕਿ ਆਪੇ ਆਪਿ ਖੁਆਇਨੁ ਦੂਜੈ ਛਡਿਅਨੁ ਲਾਇ ॥

(Sri Rag M:3 p:36)

There is but One bestower who puts the stray on the right path, yet some He sends to bad company.

- 11) ਪ੍ਰਾਣੀ ਤੂੰ ਆਇਆ ਲਾਹਾ ਲੈਣਿ, ਲਗਾ ਕਿਤੁ ਕੁਫਕੜੇ ਸਭ ਮੁਕਦੀ ਚਲੀ ਰੈਣਿ ॥ (Sri Rag M: 5 p:43)

Man, you were sent to earn profit with Lord's name, you have involved yourself in nefarious activities and the night of your life is nearing end.

- 12) ਘੜੀ ਮੁਹਤ ਕਾ ਪਾਹੁਣਾ ਕਾਜ ਸਵਾਰਣਹਾਰੁ, ਮਾਇਆ ਕਾਮਿ ਵਿਆਪਿਆ ਸਮਝੈ ਨਾਹੀ ਗਾਵਾਰੁ ॥ ਉਠ ਚਲਿਆ ਪਛੁਤਾਇਆ ਪਰਿਆ ਵਸਿ ਜੰਦਾਰ ॥ (Sri Rag M:5 p:43)

Sitting on the brink of death, Man, you are like the tree on the bank of river, can topple over any time. The fool understands not that he is trapped in sensual pleasures. He repents when caught in the web of angel of death.

- 13) ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਾਧੀਐ ਤੀਰਥਿ ਕੀਚੈ ਵਾਸੁ, ਪੁੰਨ ਦਾਨ ਚੰਗਿਆਈਆਂ ਬਿਨੁ ਸਾਚੇ ਕਿਆ ਤਾਸੁ, ਜਿਹਾ ਰਾਧੇ ਤੇਹਾ ਲੁਣੈ ਬਿਨੁ ਗੁਣ ਜਨਮੁ ਵਿਣਾਸੁ ॥ (Sri Rag M:1 p:56)

Man, you may repeatedly recited and undergo penance but all the charities are vain without good deeds. What one sows one reaps, without good deeds life is useless.

- 14) ਖੇਲਿ ਗਏ ਸੇ ਪੰਖਣੂੰ ਜੋ ਚੁਗਦੇ ਸਰ ਤਲਿ, ਘੜੀ ਕਿ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਖੇਲਣੁ ਅਜੁ ਕਿ ਕਲਿ, ਜਿਸੁ ਤੂੰ ਮੇਲਹਿ ਸੋ ਮਿਲੈ ਜਾਇ ਸਚਾ ਪਿਤ੍ਰੁ ਮਲਿ ॥੮॥ (Sri Rag M:1 p:60)

Birds (men) eat their grain by the lake and fly away, it is all game of a day or so only. Who are blessed merge unto the Lord, their True abode.

- 15) ਅਖਰ ਪੜਿ ਪੜਿ ਭੁਲੀਐ ਭੇਖੀ ਬਹੁਤੁ ਅਭਿਮਾਨੁ, ਤੀਰਥ ਨਾਤਾ ਕਿਆ ਕਰੇ ਮਨ ਮਹਿ ਮੈਲ ਗੁਮਾਨੁ, ਗੁਰ ਬਿਨੁ ਕਿਨਿ ਸਮਝਾਈਐ ਮਨੁ ਰਾਜਾ ਸੁਲਤਾਨੁ ॥੯॥ (Sri Rag M:1 p: 61)

Much education or renunciation can become cause of ego. What can bathing in holies do when the mind is filled with filth of ego. When mind rules, only the Guru can put such on the right path.

- 16) ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਤਤੁ ਵੀਚਾਰੁ, ਸਾ ਧਨ ਆਪੁ ਗਵਾਇਆ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਗਾਰੁ, ਘਰ ਹੀ ਸੋ ਪਿਰੁ ਪਾਇਆ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰੁ ॥੫॥
(Sri Rag M:1 p: 61)

Love of Lord is attained only by understanding the essence of the Ultimate One, When this ego is lost by submerging in the ocean of Guru's Shabd, then only one finds the love of True Lord in one own heart.

- 17) ਭੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੋ ਅਭੁਲੁ ਗੁਰੁ ਕਰਤਾਰੁ, ਗੁਰਮਤਿ ਮਨੁ ਸਮਝਾਇਆ ਲਾਗਾ ਤਿਸੈ ਪਿਆਰੁ, ਨਾਨਕ ਸਾਚੁ ਨ ਵੀਸਰੈ ਮੇਲੇ ਮੇਲੇ ਸਬਦੁ ਅਪਾਰੁ ॥੮॥੧੨॥
(Sri Rag M: 1 p:61)

Every one can err except the Guru Master. Who accepts and follows Guru's advice understands the love of Lord, Nanak, such imbibe the Word of Guru and never forget the True Lord.

- 18) ਕੰਚਨ ਕੇ ਕੋਟ ਦਤੁ ਕਰੀ ਬਹੁ ਹੈਵਰ ਗੈਵਰ ਦਾਨੁ, ਭੁਮਿ ਦਾਨੁ ਗਉਆ ਘਣੀ ਭੀ ਅਮਤਰਿ ਗਰਬੁ ਹੁਮਾਨੁ, ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੁਧਿਆ ਗੁਰ ਦੀਆ ਸਚੁ ਦਾਨੁ ॥੪॥
(Sri Rag M: 1 p: 62)

If one is to give whole fort full of gold, also the best of the horses and the elephants and even lot and lot of land in charity, it will only increase the ego in the mind. The true charity is to embroider the Name of True Lord in the heart

- 19) ਸਾਕਤ ਨਿਰਗੁਣਿਆਰਿਆ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ, ਰਕਤੁ ਬਿੰਦੁ ਕਾ ਇਹੁ ਤਨੋ ਅਗਨੀ ਪਾਸਿ ਪਿਰਾਣੁ , ਪਵਣੈ ਕੈ ਵਸਿ ਦੋਹਰੀ ਮਸਤਕਿ ਸਚੁ ਨੀਸਾਣੁ ॥੫॥
(Sri Rag M:1 p:63)

Meritless Separated (from Lord) Man, understand the essence of your body (you are so proud of), blood (mother) and the drop (semen, father) have fashioned it, remember ends is in the flames. Total number of breath one takes in life is already ordained

- 20) ਮੁਕਾਮੁ ਕਰਿ ਘਰਿ ਬੈਸਣਾ ਨਿਤ ਚਲਣੈ ਕੀ ਧੋਖ, ਮੁਕਾਮੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਹੈ ਨਿਹਚਲੁ ਲੋਕ ॥ ਦੁਨੋਆ ਕੈਸਿ ਮੁਕਾਮੇ ॥ ਕਰਿ ਸਿਦਕੁ ਕਰਣੀ ਖਰਚੁ ਬਾਧਹੁ ਲਾਗਿ ਰਹੁ ਨਾਮੇ ॥ਰਹਾਉ॥ ਜੋਗੀ ਤ ਆਸਣ ਕਰਿ ਬਹੈ ਮੁਲਾ ਬਹੈ ਮੁਕਾਮਿ ॥ ਪੰਡਿਤ ਵਖਾਣਹਿ ਪੋਥੀਆਂ ਸਿਧ ਬਹਹਿ ਦੇਵ ਸਥਾਨਿ ॥੨॥ ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਮੁਨਿ ਜਨ ਸੇਖ ਪੀਰ ਸਲਾਰ, ਦਰਿ ਕੂਚ ਕੂਚਾ ਕਰਿ ਗਏ ਅਵਰੇ ਭਿ ਚਲਣਹਾਰ ॥੩॥ ਸੁਲਤਾਨ ਖਾਨ ਮਲੂਕ ਉਮਰੇ ਗਏ ਕਰਿ ਕਰਿ ਕੂਚੁ ॥ ਘੜੀ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਦਿਲ ਸਮਝੁ ਤੂੰ ਭਿ ਪਹੁਚੁ ॥੪॥ ਸਬਦਾਹ ਮਾਹਿ ਵਖਾਣੀਐ ਵਿਰਲਾ ਤ ਬੂਝੈ ਕੋਇ, ਨਾਨਕ ਵਖਾਣੈ ਬੇਨਤੀ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥੫॥ ਅਲਾਹੁ ਅਲਖੁ ਅਗੰਮ ਕਾਦਰੁ ਕਰਣਹਾਰੁ ਕਰੀਮੁ ॥ ਸਭ ਦੁਨੀ ਆਵਣ ਜਾਚਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ ॥੬॥ ਮੁਕਾਮੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿਸੁ ਸਿਸਿ ਨ ਹੋਵੀ ਲੇਖੁ ॥ ਅਸਮਾਨੁ ਧਰਤੀ ਚਲਸੀ ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ॥੭॥ ਦਿਨ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਸਿ ਚਲੈ ਤਾਰਿਕਾ ਲਖ ਪਲੋਇ, ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੁਗੋਇ ॥੮॥ (Sri Rag M:1 p: 64)

In this Bani Nanak addresses the mankind and says this world is not permanent abode, one is never sure when he may have to leave. Permanent abode can only be that itself vanishes not. This world is perishable. One should be prepared (with good deeds) for the journey to permanent abode. (Pause) Yogis sit on the sanctified square, Mullah sits in the minaret, Pundits recite the books and Sidhs do penance.-2- Many gods, Munnis, Sheikhs, Pirs and leaders have gone by or waiting for their turn to go.-3- Kings, Khans, rulers aristocrats and ministers have all gone. Understand it Man, it is only a matter of little time every body has to go from here to the Yond world.-4- Many say so but rarely some one understands and believe it that permanent abode is only in the True Lord who is Eternal and pervades through water, skies and lands.-5- The world

is perishable, Eternal is only the Ultimate One who is effable, Merciful, Master and Creator of the whole creation.-6- Eternal Lord is who is not shadowed by death ever and every thing moves to His command.-7- Days and Sun vanish, so also the night and moon and the innumerable stars, Says Nanak, only the Lord is Eternal and for ever.-8-

- 21) ਸਹਜੈ ਨੋ ਸਭ ਲੋਚਦੀ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ, ਪੜ੍ਹੁ ਪੜ੍ਹੁ ਪੰਡਿਤ ਜੋਤਕੀ ਥਕੇ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਏ ॥ ਗੁਰ ਭੇਟੇ ਸਹਜੁ ਪਾਇਆ ਆਪਣੀ ਕਿਰਪਾ ਕਰੇ ਰਜਾਏ ॥ (Sri Rag M:3 p:68)

The world craves for internal peace but cannot be attained without taking refuge of Guru. Many Pundits are exhausted studying and many sadhus have gone astray. If Lord so desires, guidance of Guru can satiate completely.

- 22) ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ ਦੇਇ, ਲਾਗੁ ਹੋਏ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ ॥ ਸਭੇ ਭਜੇ ਆਸਰਾ ਚੁਕੈ ਸਭੁ ਅਸਗਉ, ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥ (Sri Rag M:5 p:70)

When one is in utter difficult situation, none seem to spare you. As the foe gets nearer even the close relatives and friends take to their heels. When no support appears in sight, remember the True Lord in thy heart and no harm will come to thee.

- 23) ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ ਜੋ ਬੋਵੈ ਸੋ ਖਾਤਿ, ਕਹੁ ਨਾਨਕ ਭਗਤ ਸੋਹਹਿ ਦਰਵਾਰੇ ਮਨਮੁਖ ਸਦਾ ਭਵਾਤਿ ॥੫॥ (ਸਰੀ ਰਾਗ ਮ: ੪ ਪੰ:੭੮)

Thy body is like the earth to sow the seeds of good deeds. What one sows is what one gets to feed upon. Nanak, who meditate unto the True Lord are honoured in Lord's Court, who follow their own desires are left in the circle of births and deaths.

- 24) ਛੰਤੁ॥ ਚਰਨ ਕਮਲ ਸਿਉ ਪ੍ਰੀਤਿ ਰੀਤਿ, ਸੰਤਨੁ ਮਨਿ ਆਵਏ ਜੀਉ, ਦੁਤੀਆ ਭਾਉ ਬਿਪਰੀਤਿ ਅਨੀਤਿ, ਦਾਸਾ ਨਹ ਭਾਵਹੇ ਜੀਉ ॥ (Sri Rag Chhant M:5 p:80)

Sages traditionally love the Lotus feet of Ultimate One in their heart always, loving any thing else just is not regular to them and the true servant likes it never.

- 25) ਛੰਤੁ॥ ਕਹਤੇ ਪਵਿਤ੍ਰ ਸੁਣਤੇ ਪਵਿਤ੍ਰ ਸਭਿ ਧੰਨੁ ਲਿਖਤੀ ਕੁਲੁ ਤਾਰਿਆ ਜੀਉ, ਜਿਨ ਕਉ ਸਾਧੂ ਸੰਗੁ ਨਾਮ ਹਰਿ ਰੰਗੁ ਤਿਨੀ ਬ੍ਰਹਮ ਬੀਚਾਰਿਆ ਜੀਉ ॥ (Sri Rag Chhant M:5 p:81)

Who spake nothing but holies, who listen only holies and who themselves write the holies are very fortunate ones and carry their loved ones also across. Who keep company of Sages remain in eternal bliss and know the Essence of Ultimate One.

- ੨੬) ਹਰਿ ਅੰਦਰਿ ਬਾਹਰਿ ਇਕ ਤੂੰ, ਤੂੰ ਜਾਣਹਿ ਭੇਤੁ ॥ ਜੋ ਕੀਚੈ ਸੋ ਹਰਿ ਜਾਣਦਾ, ਮੇਰੇ ਮਨ ਹਰਿ ਚੇਤੁ ॥ ਸੋ ਡਰੈ ਜਿ ਪਾਪ ਕਮਾਵਦਾ ਧਰਮੀ ਵਿਗਸੇਤੁ ॥ ਤੂੰ ਸਚਾ ਆਪਿ ਨਿਆਉ ਸਚੁ, ਤਾ ਡਰੀਐ ਕਿਤੁ, ਨਾਨਕ ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸਚਿ ਰਲੇਤੁ ॥

(Sri Rag Var M:3 p: 84)

Inside and outside, Lord pervades every where, knows all the secrets. What one does Lord knows, Worship the True One, My mind always. Evil doer has every thing to fear but the devotee blossoms. Why fear the Lord who is True Himself and True is His justice. Nanak, who understand Truth, emerge unto the Truth.

- 27) ਜੇ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੇ ਸਿਰੁ ਦੀਜੈ ਡਾਰਿ, ਨਾਨਕ, ਜਿਸੁ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹਾ ਨਹੀਂ ਸੇ ਪਿੰਜਰੁ ਲੈ ਜਾਰਿ ॥

(Sloak M.2 p:89)

The head that bows not to the Lord deserves not to remain on the shoulders. Nanak, the body that has no love or compassion is for cremation only.

- 28) ਕੁਬੁਧਿ ਡੁਮਣੀ ਕੁਦਇਆ ਕੁਸਾਇਣਿ, ਪਰ ਨਿੰਦਾ ਘਟ ਚੂਹੜੀ ਮੁਠੀ ਕ੍ਰੁਧਿ ਚੰਡਾਲਿ ॥ ਕਾਰੀ ਕਢੀ ਕਿਆ ਥੀਐ ਜਾਂ ਚਾਰੇ ਬੈਠੀਆਂ ਨਾਲਿ ॥ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਕਾਰਾਂ ਨਾਵਣੁ ਨਾਉ ਜਪੇਹੀ, ਨਾਨਕ ਅਗੈ ਉਤਮ ਸੇਈ ਜਿ ਪਾਪਾ ਪੰਦਿ ਨ ਦੇਹੀ ॥

(Sloak M.1 p: 91)

Bad Mind is like gossip-monger, unmerciful is like a butcher, slander is like toilet cleaner and anger is like a monster. When all four are huddled together what good will the sanctified square do ? Who regard Truth as the sanctified square, their high morals as the lines of square, dwelling unto the Lord is like dip in the holies and who spread not the false evils are honoured in True Lord's Court.

- 29) ਹਰਿ ਗੁਣਿ ਪੜੀਐ ਹਰਿ ਗੁਣ ਗੁਣੀਐ, ਹਰਿ ਨਾਮ ਕਥਾ ਨਿਤ ਸੁਣੀਐ ॥ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਏ ਜਗੁ ਭਉਜਲੁ ਦੁਤਰੁ ਤਰੀਐ ਜੀਉ ॥

(Majh M. 4 p:95)

Oh Mind, recite the praises of the Lord, listen to the deliberation of His praises and in company sing the praises of True One, the uncrossable worldly ocean gets crossed.

- 30) ਖਟੁ ਸਾਸਤ ਬਿਚਰਤ ਮੁਖਿ ਗਿਆਨਾ, ਪੂਜਾ ਤਿਲਕੁ ਤੀਰਥ ਇਸ਼ਨਾਨਾ ॥ ਨਿਵਲੀ ਕਰਮ ਆਸਨ ਚਉਰਾਸੀਹ ਇਨ ਮਹਿ ਸ਼ਾਤਿ ਨ ਆਵੈ ਜੀਉ ॥

(Majh M. 5 p:98)

There are who deliberate holies and speak knowledge from their mouth, put mark on their forehead and bathe in holies, also practice neoli yogic exercise of intestines yet they attain no peace inside.

- 31) ਦੁਖ ਬੰਜਨ ਨਿਧਾਨ ਅਮੇਲੇ, ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਤਾਹ ਅਤੋਲੇ ॥
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭੋ ਮਨਿ ਸਿਮਰਤ ਠੰਡਾ ਥਵਿਾਂ ਜੀਉ ॥

(Majh M. 5 p:99)

This bani is to compare with the opening verse of Granth Sahib. Dwelling unto and reciting this brings peace to mind.

- 32) ਤੂੰ ਦਾਨਾ ਠਾਕੁਰੁ ਸਭ ਬਿਧਿ ਜਾਨਹਿ, ਠਾਕਰ ਕੇ ਸੇਵਕ ਹਰਿ ਰੰਗ ਮਾਣਹਿ ਜੀਉ ॥ ਜੇ ਠਾਕੁਰੁ ਕਾ ਸੇ ਸੁਵਕ ਕਾ, ਸੇਵਕੁ ਠਾਕੁਰ ਹੀ ਸੰਗਿ ਜਾਹਰੁ ਜੀਉ ॥

(Majh M.5 p:101)

Wise Master knows His devotees, devotee enjoys the bliss of Master. What is Master's is of the devotee also, there is no distinct difference between them, both are the same.

33) ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਮੇਰਾ ਮਾਤਾ, ਤੂੰ ਮੇਰਾ ਬੰਧਪੁ ਤੂੰ ਮੇਰਾ ਭਰਾਤਾ ॥ ਤੂੰ ਮੇਰਾ ਰਾਖਾ ਸਭਨੀ ਥਾਈ ਤਾ ਭਉ ਕੇਹਾ ਕਾੜਾ ਜੀਉ ॥ (Majh M.5 p:103)

Here Guru Sahib describe our relationship with the Creator. Hindus refer to God as mother, Christians refer to Lord as Father. Sikhs have called their Creator mother, father, brother, Protector and even as Spouse.

34) ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਵਖਾਣੈ ਭਰਮੇ ਭੁਲਾ ਤਤੁ ਨ ਜਾਣੈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨ ਪਾਏ ਦੁਖੇ ਦੁਖ ਕਮਾਵਣਿਆ ॥ (Majh M. 3 p:114)

Keeps quoting from Shastras and holies but himself, deluged in Illusion, is going stray and understands not the essence of True Lord. Without service described by Guru there is no bliss, only misery.

35) ਜਿਸ ਦੈ ਅੰਦਰਿ ਸਚੁ ਹੈ ਸੋ ਸਚਾ ਨਾਮ ਮੁਖਿ ਸਚੁ ਅਲਾਏ ॥ ਓਹੁ ਹਰਿ ਮਾਰਗ ਆਪਿ ਚਲਦਾ ਹੋਰਨਾ ਨੋ ਹਰਿ ਮਾਰਗਿ ਪਾਏ ॥ ਜੇ ਅਗੇ ਤੀਰਥ ਹੋਇ ਤਾ ਮਲੁ ਲਹੈ ਛਪੜਿ ਨਾਤੇ ਸਗਵੀ ਮਲੁ ਲਾਏ ॥ (Var Majh M.4 p:140)

Who is whole Truth will tell only truth from his mouth, Himself follows the Lord's path and persuades others to do the same. Who himself has no depth, bathing in his pool (knowledge) one gets plastered with more filth and mud.

36) ਇਕ ਕੰਦ ਮੂਲੁ ਚੁਣਿ ਖਾਹਿ, ਵਣ ਖੰਡ ਵਾਸਾ ॥ ਇਕ ਭਗਵਾ ਵੇਸੁ ਕਰਿ ਫਿਰਹਿ ਜੋਗੀ ਸੰਨਿਆਸਾ, ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸਾ ॥ (Var Rag Majh M.4 p:140)

Some pick root vegetables to eat and live in a corner of forest. Others go around in the garb of Yogis having renounced the worldly materials but have not forgotten the craving for delicious meals..

37) ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ, ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਉ ਨਿਰਮਲੁ ਚੀਤੁ ॥ ਨਾਨਕ ਨਾਉ ਖੁਦਾਇ ਕਾ ਦਿਲਿ ਹਛੈ ਮੁਖਿ ਲੇਹੁ ॥ ਅਵਰਿ ਦਿਵਾਜੇ ਦੁਨੀ ਕੇ ਬੂਠੇ ਅਮਲ ਕਰੇਹੁ ॥ (Sloak M.1 Var Majh p:140)

If cloth gets blood stained and becomes unholy, what about those who just drink blood (earn by repression and fraud) their hearts can never be pure. Nanak, utter Lord's name with clean heart from thy mouth, rest is just for show and completely false.

38) ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ, ਗੁਰ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥ ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਆਂ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥ (M.1 p:141)

Cheating some one else's right is like swine meat to a Muslim and beef to a Hindu. The Guru Prophet can intervene only if one steals not the right of others. Mere talks never lead one to heaven, one has to earn the passage by Truthful way of his life.

39) ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥ ਪਹਿਲਾ ਸਚੁ ਦੁਇ ਹਲਾਲੁ ਤੀਜਾ ਬੈਰ ਖੁਦਾਇ, ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ, ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ ॥ ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ, ਤਾ ਮੁਸਲਮਾਣ ਸਦਾਇ ॥ ਨਾਨਕ ਜੇਤੇ ਕੂੜਿਆਰ ਕੂੜੀ ਪਾਇ ॥ (M.1 p:141)

Muslims offer Nimaz five time, know five times and have a name for each. In reality Truth is first Nimaz, righteous earning second. Third Nimaz is begging Mercy of Lord and Fourth is the

pure mind. Fifth Nimaz is praise of Lord. Good deeds be your Kalma then only one is a true Muslim, Nanak, everything else is false and reputation of such also is false.

(For Sikhs, Truth is real Japji, righteous earning is Anand Sahib, begging mercy of Lord is Rehras to him and pure mind is Kirtan Sohila.)

- 40) ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ, ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥ ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ, ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮ ਚੁਕਾਵੈ ॥ ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ ॥ ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰੰਮਤਿ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥ (M.1 p:141)

It is very difficult to be a true Muslim. First one has to love the faith and remove the rust from mind by sharing what he earns. Under guidance from Faith, one gives up the ego and foregoes the emotional instability, accepts the commands of Creator gracefully and with respect throughout his life. Nanak, when one loves the entire creation of the Creator then only can one be true Muslim

(Let us apply this measure for Sikhs. Difficult it is to be real Gur Sikh unless one develops all these merits.)

- 41) ਜਾ ਤੂੰ ਵਡਾ ਸਭਿ ਵਡਿਆਈਆਂ ਚੰਗੇ ਚੰਗਾ ਹੋਈ ॥ ਜਾ ਤੂੰ ਸਚਾ ਤਾ ਸਭੁ ਕੇ ਸਚਾ ਕੂੜਾ ਕੋਇ ਨ ਕੋਈ ॥ ਆਖਣ ਵੇਖਣੁ ਬੋਲਣੁ ਚਲਣੁ ਜੀਵਣੁ ਮਰਣਾ ਧਾਤੁ, ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚ ਰਖੈ ਨਾਨਕ ਸਚਾ ਆਪਿ ॥ (M.1 p:145)

When Thou are there, Oh Great, whatever is happening is also great. When Thou are the True Creator, creation is also true, nothing can be false. What we see and perceive, like talking, walking, living and dying is all but an illusion, these are because Thou command so.

- 42) ਭਗਤਾ ਤੈ ਸੈਸਾਰੀਆ ਜੋੜ ਕਦੇ ਨ ਆਇਆ, ਕਰਤਾ ਆਪਿ ਅਬੁਲੁ ਹੈ, ਨ ਭੁਲੈ ਕਿਸੇ ਦਾ ਭੁਲਾਇਆ ॥

(Pauri M. 3 p:145)

There doesn't seem to anything common between the world wise and the devotees, yet it was not by any mistake of the True One who never errs and cannot be led to err.

- 43) ਨਾਨਕ ਬੋਲਣੁ ਝਖਣਾ ਦੁਖ ਛਡਿ ਮੋਗੀਅਹਿ ਸੁਖ, ਸੁਖੁ ਦੁਖੁ ਦੁਇ ਦਰਿ ਕਪੜੇ ਪਹਿਰਹਿ ਜਾਇ ਮਨੁਖ ॥ ਜਿਥੇ ਬੋਲਣਿ ਹਾਰੀਐ ਤਿਥੈ ਚੰਗੀ ਚੁਪ ॥ (M.1 p:149)

Nanak, asking for comforts, leaving maladies aside, is no use. Comfort and maladies are like garments from the Lord, for humans to wear. When one knows that request will not be heard, why not keep quiet ?

- 44) ਹਉ ਤੁਧ ਆਖਾ ਮੇਰੀ ਕਾਇਆ ਤੂੰ ਸੁਣ ਮੇਰੀ ਸਿਖ ਹਮਾਰੀ, ਨਿੰਦਾ ਚਿੰਦਾ ਕਰਹਿ ਪਰਾਈ ਝੂਠੀ ਲਾਇਤਬਾਰੀ ॥ ਵੇਲਿ ਪਰਾਈ ਜੋਹਹਿ ਜੀਅਤੇ ਕਰਹਹਿ ਚੋਰੀ ਬੁਰਿਆਰੀ, ਹੰਸ ਚਲਿਆ ਤੂੰ ਪਿਛੈ ਰਹੀਏਹਿ ਛੁਟਤਿ ਹੋਈਅਹਿ ਨਾਰੀ ॥੨॥

(Gauri Cheti M.1 p:155)

I am telling you, Mind Mine, listen to my advice. You slander others and with false complaints, create mistrust You covet lustful glances on other's wife, you steal and do other evils. When the soul departs, you will be left like a loose woman only

ਜੇਤਾ ਸਮੁੰਦੁ ਸਾਗਰੁ ਨੀਰਿ ਭਰਿਆ ਤੇਤੇ ਅਉਗੁਣ ਹਮਾਰੇ, ਦਇਆ ਕਰਹੁ ਕਿਛੁ ਮਿਹਰ ਉਪਾਵਹੁ ਡੁਭਦੇ ਪਥਰ ਤਾਰੇ ॥੫॥
ਜੀਅੜਾ ਅਗਨਿ ਬਰਾਬਰ ਤਪੈ ਭੀਤਰਿ ਵਗੈ ਕਾਤੀ, ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਹੁਕਮੁ ਪਛਾਣੈ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ॥੬॥

(Gauri Cheti M.1 p:156)

As many as there are drops in the ocean, I am filled with demerits. Lord have compassion and mercy on me, you can save even sinking rocks. 5- Inside I am burning hot, sharp edged desires are creating havoc inside, Nanak, who understands the Will of Lord remains in bliss.-6

46) ਰੈਣਿ ਗਵਾਈ ਸੋਇ ਕੈ ਦਿਵਸੁ ਗਵਾਇਆ ਖਾਇ, ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੇ ਜਾਇ॥

(Gauri Beragan M.1 p:156)

Man, wasted the night in slumber and day eating. Precious as a diamond you are wasting your life for worthless price.

47) ਭਗਤਿ ਕਰਹਿ ਮੂਰਖ ਆਪੁ ਜਣਾਵਹਿ, ਨਚ ਨਚ ਟਪਹਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ ॥ ਨਚਿਐ ਟਪਿਆ ਭਗਤਿ ਨ ਹੋਇ,
ਸਬਦਿ ਮਰੈ ਭਗਤਿ ਜਨੁ ਸੋਇ ॥੩॥

(Gauri Gurari M.3 p:159)

Calls himself devotee, does acrobatic dancing in the arena and remains miserable. One never becomes devotee by jumping and dancing. Who remains tuned to the Word becomes devotee.

48) ਆਸਾ ਬੰਧੀ ਮੂਰਖ ਦੇਹ, ਕਾਮ ਕ੍ਰੋਧ ਲਪਟਿਓ ਅਸਨੇਹ ॥ ਸਿਰ ਉਪਰਿ ਠਾਢੇ ਧਰਮਰਾਇ, ਮੀਠੀ ਕਰਿ ਕਰਿ ਬਿਖਿਆ
ਖਾਇ ॥੨॥

(Gauri Gurari M.5 p:178)

Hopeful Fool is chained to illusion, plastered in lust, anger and attachment. Lord's Justice is standing over his head while he remains busy eating sweetened poison.

49) ਭਰਿ ਭਰਿ ਮਰਤੇ ਜਬ ਜਾਨੀਐ ਦੂਰਿ, ਡਰੁ ਚੁਕਾ ਦੇਖਿਆ ਭਰਪੂਰ ॥ (Gauri Gareri M.5 p:186)

Thinking that Master is far away, one trembles in fear. Once fear is subdued one realises Master is every where.

50) ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ ਨਾਮ ਨ ਜਪਹਿ ਤੇ ਆਤਮਘਾਤੀ ॥

(Gauri M.5 p:188)

It is great fortune to have got the human birth, not to worship the Word amounts to suicide.

51) ਵਡੇ ਵਡੇ ਜੋ ਦੀਸਹਿ ਲੋਗ, ਤਿਨ ਕਉ ਬਿਆਪੈ ਚਿੰਤਾ ਰੋਗ ॥

(Gauri M.5 p:188)

Who appear big and great, are being eaten by worm of worry.

52) ਰਾਮ ਸੰਤਿ ਮਹਿ ਭੇਦ ਕਿਛੁ ਨਾਹੀ ਏਕੁ ਜਨੁ ਕਈ ਮਹਿ ਲਾਖ ਕਰੋਰੀ ॥ ਜਾ ਕੈ ਹੀਐ ਪ੍ਰਗਟੁ ਪ੍ਰਭੁ ਹੋਆ ਅਨਦਿਨੁ
ਕੀਰਤਨੁ ਰਸਨ ਰਮੋਰੀ ॥

(Gauri M.5 p:208)

There is no distinction between the Lord and His devotee but such one appears once in millions and crores. Whose heart Lord enlightens, His tongue sing the praises of Lord always.

- 53) ਮੀਠੇ ਜਓ ਕਉੜਾ ਕਹੇ ਕੜੁਏ ਕਉ ਮੀਠਾ, ਰਾਤੇ ਕੀ ਨਿੰਦਾ ਕਰਹਿ ਐਸਾ ਕਲ ਮਹਿ ਡੀਠਾ ॥੬॥ (Gauri M.1 p:229)

Word of Lord is bitter to him but poison of sensual pleasure is sweet and slanders the Saints. Such strange scene is seen in Kali.

- 54) ਜਬ ਕਿਸ ਕਉ ਇਹੁ ਜਾਨਸਿ ਮੰਦਾ ਤਬ ਸਗਲੇ ਇਸੁ ਮੇਲਹਿ ਫੰਦਾ ॥ ਮੇਰ ਤੇਰ ਜਬ ਇਨਹਿ ਚੁਕਾਈ ਤਾ ਤੇ ਇਸੁ ਸੰਗਿ ਨਹੀ ਬੈਰਾਈ ॥੨॥ ਜਬ ਇਨਿ ਅਪੁਨੀ ਅਪਨੀ ਧਾਰੀ ਤਬ ਇਸ ਕਉ ਹੈ ਮੁਸਕਲੁ ਭਾਰੀ, ਜਬ ਇਨਿ ਕਰਣੈਹਾਰੁ ਪਛਾਤਾ ਤਬ ਇਸ ਨੇ ਨਾਹੀ ਕਿਛੁ ਤਾਤਾ ॥੩॥ (Gauri gureri M.5 p:235)

When one thinks others low then he falls into the web of Illusion. Soon one gives up this mine and thine, he has no enemy to worry about.-2- So long one thinks of self only he has problems all the way. When one understands the Ultimate Doer, he has no jealousy left in him.

- 55) ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਇ ਕਾਮਣਿ ਵਰੁ ਪਾਏ ਗੁਰਮਤੀ ਰੰਗੁ ਲਾਏ, ਇਹ ਸਰੀਰੁ ਕੂੜਿ ਕੁਸਤਿ ਭਰਿਆ ਗਲ ਤਾਈ ਪਾਪ ਕਮਾਏ ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਜਿਤੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਬਿਨੁ ਭਗਤੀ ਮੈਲੁ ਨ ਜਾਏ ॥ ਨਾਨਕ ਕਾਮਣਿ ਪਿਰਹਿ ਪਿਆਰੀ ਵਚਹੁ ਆਪੁ ਗਵਾਏ ॥੧॥ (Gauri M.3 p:245)

Caught in the web of illusion, false and fraud fill one up to the brim and he earns sins. Guru oriented devotee develops unstruck notes of sehaj (wavers not), for without devotion filth is not washed away. Nanak, who forsakes the self becomes the beloved of loved Lord.

- 56) ਇਸਤਰੀ ਪੁਰਖ ਕਾਮਿ ਵਿਆਪੇ ਜੀਉ ਰਾਮਨਾਮ ਕੀ ਬਿਧਿ ਨਹੀ ਜਾਣੀ, ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈ ਖਰੇ ਪਿਆਰੇ ਜੀਉ ਡੂਭਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ॥ ਡੂਭਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ਗਤਿ ਨਹੀ ਜਾਣੀ ਹਉਮੈ ਧਾਤੁ ਸੰਸਾਰੇ, ਜੋ ਆਇਆ ਸੇ ਸਭ ਕੇ ਜਾਸੀ ਉਬਰੇ ਗੁਰ ਵੀਚਾਰੇ ॥ (Gauri M.3 p:245 / 246)

Man and woman remain engaged in lustful activities and value not the meditation unto the Lord. Whom siblings mother and father seem the beloved ones, are drowned without water. They drown without water, absorbed in self ego not knowing the ecstasy of bliss and remain astray in the cycle of death and birth. Who so ever has come (is born) will remain in the cycle, only those who dwell unto Lord's Word in their thoughts can escape.

- 57) ਸ਼ਲੋਕੁ ॥ ਆਪਹਿ ਕੀਆ ਕਰਾਇਆ ਆਪਹਿ ਕਰਨੈ ਜੋਗੁ, ਨਾਨਕ ਏਕੋ ਰਵਿ ਰਹਿਆ ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ ॥ ਪਉੜੀ ॥ ਓਅੰ ਸਾਧ ਸਤਿਗੁਰ ਨਮਸਕਾਰੰ, ਆਦਿ ਮਧਿ ਅੰਤਿ ਨਿਰੰਕਾਰੰ ॥ ਆਪਹਿ ਸੁੰਨ ਆਪਹਿ ਆਸਨ, ਆਪਹਿ ਸੁਨਤ ਆਪ ਹੀ ਜਾਸਨ ॥ ਆਪਨ ਆਪੁ ਆਪਹਿ ਉਪਾਇਉ, ਆਪਹਿ ਬਾਪ ਆਪ ਹੀ ਮਾਇਓ ॥ ਆਪਹਿ ਸੁਖਮ ਆਪਹਿ ਅਸਥੂਲਾ, ਲਖੀ ਨ ਜਾਈ ਨਾਨਕ ਲੀਲਾ ॥ (Gauri Bawan Akhri M.5 p: 250)

Sloak: Lord Himself created His Creation who is capable of doing all, Nanak, Himself pervades every where, there is none other nor will there be any other ever.

Pauri: Greeting Lord who is Himself the Sage and the True Guru, in the Primal beginning, in the Ages till the end is Himself. Himself the void, Himself the Sanctified square, Himself the complete silence and Himself the song of own praise. Himself revealed His own, Himself is He the father, also mother. So thin Himself, Lord pervades every where, Nanak, it is not possible to describe His wonder shows.

58) **ਸਲੋਕ:-** ਨਿਰੰਕਾਰ ਆਕਾਰ ਆਪਿ ਨਿਰਗੁਨ ਸਰਗੁਨ ਏਕ, ਏਕਹਿ ਏਕ ਬਖਾਨਨੋ ਨਾਨਕ ਏਕ ਅਨੇਕ ॥

ਪਉੜੀ:- ਓਅੰ ਗੁਰਮੁਖਿ ਸੁਤਿ ਪ੍ਰੋਵਨਹਾਰਾ, ਭਿੰਨ ਭਿੰਨ ਤ੍ਰੈਗੁਣ ਬਿਸਥਾਰੰ, ਨਿਰਗੁਨ ਤੇ ਸਰਗੁਨ ਦ੍ਰਿਸ਼ਟਾਰੰ॥ (M.3 p:250)

Sloak:- Unaffected by illusion Himself creates every thing. He is described One only but has numerous manifestations. Pauri:- Himself Lord has strung every one in the thread of His laws. From His invisible stance (pre-creation) Lord created visible creation and pervaded His three attributes (ਰਜ, ਸਤ ਤੇ ਸਹਜਿ) all over..

59) **ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮੋਹ ਬਿਆਪਤ ਮੂੜੇ ਅੰਧ, ਲਾਗਿ ਪਰੇ ਦੁਰਗੰਧਿ ਸਿਉ ਨਾਨਕ ਮਾਇਆ ਬੰਧ ॥** (M.3 p: p:252)

Who are caught in falsehood, sins and attachment are fools without knowledge and are engaged in sinful acts.

60) **ਡੰਡਉਤਿ ਬੰਧਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ, ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰ ਹਥ ॥** (Sloak M5:p256)

Oh, the Wielder of all powers, I prostrate many times before Thee and pray, Save me O'Lord, from wavering in Thy faith.

61) **ਬਿਤਿ ਪਾਵਹੁ ਗੋਬਿੰਦ ਭਜਹੁ ਸੰਤਹ ਕੀ ਸਿਖ ਲੇਹੁ, ਪ੍ਰੀਤਿ ਕਰਹੁ ਸਦ ਏਕ ਸਿਉ ਇਆ ਸਾਚਾ ਅਸਨੰਹੁ ॥**

ਕਾਰਨ ਕਰਨ ਕਰਾਵਨੋ ਸਭ ਬਿਧਿ ਏਕੈ ਹਾਥ, ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਹਿ ਨਾਨਕ ਜੰਤ ਅਨਾਥ ॥

(Sloak M.5 p:257)

Take the advice of Sages, Man, and worship the One Lord, attain inner peace, that is thy True love. One Lord is the Creator and the Cause and holds all strings in His own hands. As He Wills so one is devoted, Nanak, man is powerless himself.

62) **ਦਦਾ ਦਾਤਾ ਏਕ ਹੈ ਸਭ ਕਉ ਦੇਵਨਹਾਰ, ਦੋਂਦੇ ਤੋਟਿ ਨ ਆਵਈ ਅਗਨਤ ਭਰੇ ਭੰਡਾਰ ॥** (Sloak M.5 p:257)

Lord is the only Giver who bestows all. Never runs short His Stores are so full.

63) **ਫਫਾ ਫਿਰਤ ਫਿਰਤ ਤੂ ਆਇਆ ਦੁਰਲਭ ਦੇਹ ਕਲਿਜੁਗ ਮਹਿ ਪਾਇਆ ॥ ਫਿਰ ਇਆ ਅਉਸਰੁ ਚਰੈ ਨ ਹਾਥਾ, ਨਾਮ ਜਪਹੁ ਤਉ ਕਟੀਅਹਿ ਫਾਸਾ ॥**

Having been through so many forms of life, Man, you have earned precious human form in the dark age. Such opportunity may not knock again, so worship the Lord to escape the noose for ever.

64) **ਮਮਾ ਜਾਹੂ ਮਰਮੁ ਪਛਾਨਾ, ਭੇਟਤ ਸਾਧ ਸੰਗ ਪਤੀਆਨਾ ॥ ਦੁਖ ਸੁਖ ਉਆ ਕੈ ਸਮਤ ਬੀਚਾਰਾ, ਨਰਕ ਸਰਗ ਰਹਤ ਅਉਤਾਰਾ ॥ ਤਾਹੂ ਸੰਗ ਤਾਹੂ ਨਿਰਲੇਪਾ, ਪੂਰਨ ਘਟ ਘਟ ਪੁਰਖ ਬਿਸੇਖਾ ॥** (Sloak M.5 p:259)

Who has recognised the mystery that Lord is always close by, and is satisfied meeting the Sages, makes no distinction between pain or pleasure. Heaven or hell remain no concern to such. Such see the All pervading Lord in each heart. Such find bliss in love of Lord, Nanak, they are not touched by Illusion.

65) ਰੋਸ ਨ ਕਾਹੂ ਸੰਗ ਕਰਹੁ ਆਪਨ ਆਪੁ ਬੀਚਾਰਿ, ਹੋਇ ਨਿਮਾਨਾ ਜਗਿ ਰਹਹੁ ਨਾਨਕ ਨਦਰੀ ਪਾਰਿ ॥

(Sloak M.5 p:259)

Do not be angry, rather search thyself. Being humble and meek in the world, with Lord's Grace, one can cross over.

66) ਖੁਦੀ ਮਿਟੀ ਤਬ ਸੁਖ ਭਏ ਮਨ ਤਨ ਭਏ ਅਰੋਗ, ਨਾਨਕ ਦ੍ਰਿਸ਼ਟੀ ਆਇਆ ਉਸਤਤਿ ਕਰਨੈ ਜੋਗ ॥

(Sloak M.5 p:260)

Once ego is shed, one is in bliss. Body and mind are free from all maladies and one sees Lord, who is worthy of all praises, every where.

67) ਲੁਣਹਰਾਮੀ ਗੁਨਹਗਾਰ ਬੇਗਾਨਾ ਅਲਪ ਮਤਿ, ਜੀਉ ਪਿੰਡ ਜਿਨਿ ਸੁਖ ਦੀਏ ਤਾਹਿ ਨ ਜਾਨਤ ਤਤ ॥ ਲਾਹਾ ਮਾਇਆ ਕਾਰਨੇ ਦਹਦਿਸਿ ਢੂਢਨ ਜਾਇ, ਦੇਵਨਹਾਰ ਦਾਤਾਰ ਪ੍ਰਭ ਨਿਮਖ ਨ ਮਨਹਿ ਬਸਾਇ ॥ (Pauri M.5 p:261)

Thankless, sinful, ignorant with little wisdom, knows not the essence of Lord who bestowed body and life. Wanders in directions ten to gather few pennies but enshrine Him not in heart, even for a moment, who bestows all.

68) ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਭਰਮੇ ਜਨਮ ਅਨੇਕ, ਭਵਜਲ ਤੇ ਕਾਵਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਤੇਰੀ ਟੇਕ ॥੧॥ (Sloak M.5 p:261)

Eating drinking, laughing and playful, have wandered through many a life, Lord. Now I lean on Thee alone, Nanak, pull me through the worldly sea for ever.

69) ਦਸ ਬਸਤੁ ਲੇ ਪਾਛੈ ਪਾਵੈ, ਏਕ ਬਸਤੁ ਕਾਰਨਿ ਬਿਖੋਟਿ ਗਵਾਵੈ ॥ (Sukhmani, sloak 5, Ashtpadi 1, p: 268)

Man takes ten gifts bestowed upon and puts them aside, says nothing about them taking all for granted but if he falls short by one only he starts to complain immediately thereby loosing His trust.

70) ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ, ਅਵਰੁ ਨ ਪੋਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥ ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ ॥

(Sukhmani Sloak 8, p:272)

Whose heart dwells truth and who utters always Truth and recognises none else but the Ultimate One only, Nanak, such is one with ultimate knowledge.

71) ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਭ ਸ੍ਰਸਟਿ ਕਾ ਕਰਤਾ, ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦ ਜੀਵੈ ਨਹੀਂ ਮਰਤਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜੁਗਤਿ ਜੀਅ ਕਾ ਦਾਤਾ, ਬ੍ਰਹਮ ਗਿਆਨੀ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਨਾਥ ਕਾ ਨਾਥੁ, ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਭ ਉਪਰਿ ਹਾਥੁ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਗਲ ਅਕਾਰੁ, ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਨਿਰੰਕਾਰੁ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸੋਭਾ ਬ੍ਰਹਮ ਗਿਆਨੀ ਬਨੀ, ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਧਨੀ ॥

(sloak 8 Sukhmani page 272)

Such knowledgeable is the Creator of universe, He lives ever and never dies. Knowledgeable helps the helpless and His protective hand is over every body. The entire universe is His own and Himself is spread universally. His reputation becomes Him, Nanak He is Master of every thing.

72) ਤੂ ਕਰਤਾ ਆਪਿ ਅਭੁਲੁ ਹੈ ਭੁਲਣ ਵਿਚਿ ਨਾਹੀ, ਤੂ ਕਰਹਿ ਸੁ ਸਚੇ ਭਲਾ ਹੈ ਗੁਰ ਸਬਦਿ ਬੁਝਾਈ ॥

(ਗਉੜੀ ਵਾਰ ਮ: ੪ ਪੰ: ੩੦੧)

Thou art doer of every thing, forget never and make no mistake. What Thou does is Truth and good as explained by Guru's utterance.

73) ਸ਼ਾਲਾਹੀ ਸਚੁ ਸਾਲਾਹਣਾ ਸਚੁ ਸਚਾ ਪੁਰਖੁ ਨਿਰਾਲੇ, ਸਚੁ ਸੇਵੀ ਸਚੁ ਮਨਿ ਵਸੈ ਸਚੁ ਸਚਾ ਹਰਿ ਰਖਵਾਲੇ ॥ ਸਚੁ ਸਚਾ ਜਿਨੀ ਅਰਾਧਿਆ ਸੇ ਜਾਏ ਰਲੇ ਸਚੁ ਨਾਲੇ ॥ ਸਚੁ ਸਚਾ ਜਿਨੀ ਨ ਸੇਵਿਆ ਸੇ ਮਨਮੁਖ ਮੂੜ ਬੇਤਾਲੇ, ਓਹ ਆਲੁ ਪਤਾਲੁ ਮੁਹਹੁ ਬੋਲਦੇ ਜਿਉ ਪੀਤੇ ਮਦਿ ਮਤਵਾਲੇ ॥

(ਪਉੜੀ ਗਉੜੀ ਮ: ੪ ਪੰ: ੩੧੧)

Unique are such who praise the Praise-worthy True One, who serve and dwell the Truth in their heart are protected by the Lord. Who served the True One merge unto the True One, who do not do so are self oriented monsters and talk nonsense like drunk with liquor.

74) ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਬਿਬੇਕ ਬੁਧਿ ਹੋਇ, ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਿਰਦੈ ਹਾਰੁ ਪਰੋਇ ॥

(sloak Gauri M: 3 p: 317)

By discriminative pondering, one becomes Guru oriented, sings praises of the Ultimate One and sings Naam in his heart.

75) ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬ੍ਰਤ ਪੂਜਾ, ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੂਜਾ ॥

(ਗਉੜੀ ਕਬੀਰ ਜੀ, ਪੰ: ੩੨੪)

What good is all the meditation, pretence or idol worship when one has some other than the Ultimate One in his heart.

76) ਬਿਨੁ ਸਤ ਸਤੀ ਹੋਇ ਕੈਸੇ ਨਾਰਿ, ਪੰਡਿਤ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ ॥

(ਗਉੜੀ ਕਬੀਰ ਜੀ ਪੰ: ੩੨੮)

Oh Pundit, ponder in your heart, how can a woman attain Truth (by burning on husband's pyre) if she had no faith in the Truth.

77) ਸੁਰਗ ਬਾਸੁ ਨ ਬਾਛੀਐ ਡਰੀਐ ਨ ਨਰਕਿ ਨਿਵਾਸੁ, ਹੋਨਾ ਹੈ ਸੋ ਹੋਈ ਹੈ ਮਨਹਿ ਨ ਕੀਜੈ ਆਸ ॥

(ਗਉੜੀ ਕਬੀਰ ਜੀ ਪੰ: ੩੩੨)

Be not happy for going to heaven or fear not going to hell, what has to happen must happen, build not any hopes in thy heart.

78) ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਸੰਜਮੇ ਕਿਆ ਬਰਤੁ ਕਿਆ ਇਸਨਾਨੁ, ਜਬ ਲਗੁ ਜੁਗਤਿ ਨ ਜਾਨੀਐ ਭਾਉ ਭਗਤਿ ਭਗਵਾਨ ॥ ਸੰਧੈ ਦੇਖਿ ਨ ਹਰਖੀਐ ਬਿਪਤਿ ਦੇਖਿ ਨ ਰੋਇ, ਜਿਉ ਸੰਧੈ ਤਿਉ ਬਿਪਤਿ ਹੈ ਬਿਧ ਨੇ ਰਚਿਆ ਸੋ ਹੋਇ ॥

(ਗਉੜੀ ਕਬੀਰ ਜੀ, ਪੰ: ੩੩੭)

What good is meditation or abstain and penitence, what good is fasting or bathing in holies if one knows not how to love the Lord. Be not happy in thy prosperity or cry in austerity for prosperity or austerity are created as such by the Creator.

79) ਫੁਰਮਾਨੁ ਤੇਰਾ ਸਿਰੈ ਉਪਰਿ ਫਿਰਿ ਨ ਕਰਤ ਬੀਚਾਰ, ਤੁਹੀ ਦਰੀਆ ਤੁਹੀ ਕਰੀਆ ਤੁਝੈ ਤੇ ਨਿਸਤਾਰ ॥

(ਗਉੜੀ ਕਬੀਰ ਜੀ, ਪੰ: ੩੩੮)

Thy utterance my command, Lord, there is nothing to think about it. Thou art my sailor, Lord and the Doer, I have full trust in Thee, Lord.

80) ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੁਮ ਨਾਹੀ, ਅਬ ਤੁਮ ਹਹੁ ਹਮ ਨਾਹੀ ॥ ਅਬ ਹਮ ਤੁਮ ਏਕ ਭਏ ਹਹਿ ਏਕੈ ਦੇਖਤ ਮਨੁ ਪਤੀਆਹੀ ॥
(ਗਉੜੀ ਕਬੀਰ ਜੀ ਪੰ: ੩੩੯)

When I was in me Thou were no where, now Thou is in me and I am no where. Now Thou and me are One only seeing what pleases the heart.

81) ਜੈਸਾ ਰੰਗੁ ਕਸੰਭ ਕਾ ਤੈਸਾ ਰੰਗ ਇਹ ਸੰਸਾਰੁ, ਮੇਰੇ ਰਮਈਏ ਰੰਗੁ ਮਜੀਠ ਕਾ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ ॥
(ਗਉੜੀ ਰਵਿਦਾਸ ਜੀ ਪੰ: ੩੪੬)

Colour of worldly illusion gets washed away like that of the kusamb flower, colour of Lord is permanent like that of majith flower, says Ravdas chamar.

82) ਜਿਨ ਕਉ ਆਪਿ ਲਏ ਪ੍ਰਭੁ ਮੇਲਿ, ਤਿਨ ਕਉ ਕਾਲ ਨ ਸਾਕੈ ਪੋਲਿ ॥ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਰਹਹਿ ਪਿਆਰੇ, ਜਿਉ ਜਲ ਅੰਭ ਉਪਰਿ ਕਮਲ ਨਿਰਾਰੇ ॥
(ਆਸਾ ਮ: ੧ ਪੰ: ੩੫੩)

Whom the Lord Himself merges unto Him, they cannot be crushed by death. Guru oriented remain unaffected in the world as lotus is affected not in water.

83) ਆਚਾਰੀ ਨਹੀ ਜੀਤਿਆ ਜਾਇ, ਪਾਠ ਪੜੈ ਨਹੀ ਕੀਮਤਿ ਪਾਇ ॥ ਅਸਟ ਦਸੀ ਚਹੁ ਭੇਦੁ ਨ ਪਾਇਆ, ਨਾਨਕ ਸਤਿਗੁਰਿ ਬ੍ਰਹਮ ਦਿਖਾਇਆ ॥
(ਆਸਾ ਮ: ੧ ਪੰ: ੩੫੫)

Lord cannot be won over by deeds nor reciting sacred verses can evaluate. Eighteen Puranas and four Vedas have not found His secret, Nanak, True Guru lets you have the glimpse.

84) ਗੰਗ ਬਨਾਰਸਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ ॥ ਸਚਾ ਨਾਵਣੁ ਤਾਂ ਥੀਐ ਜਾਂ ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ ॥
(ਆਸਾ ਮ: ੧ ਪੰ: ੩੫੮)

Thy praise is like Benaras and Ganges where soul bathes. True bathing is when there is love for the Lord in the heart.

85) ਪੂਰਾ ਸਾਚੁ ਪਿਆਲਾ ਸਹਜੇ ਤਿਸਹਿ ਪੀਆਏ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ, ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਕਿਆ ਮਦਿ ਛੂਛੈ ਭਾਉ ਧਰੇ ॥
(ਆਸਾ ਮ: ੧ ਪੰ: ੩੬੦)

On whom is His grace gets cupful of Truth to drink by perseverance. Who trades in the Nectar loves not the fake illusions.

86) ਨਿਗੁਰੇ ਕਉ ਗਤਿ ਕਾਈ ਨਾਹੀ, ਅਵਗੁਣ ਮੁਠੇ ਚੋਟਾ ਖਾਹੀ ॥
(ਆਸਾ ਮ: ੧ ਪੰ: ੩੬੧)

Who follow not the Guru have no escape, evils rob them and get beaten.

87) ਇਸ ਜੁਗ ਮਹਿ ਨਿਰਭਉ ਹਰਿ ਨਾਮੁ ਹੈ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ ॥ ਬਿਨੁ ਨਾਵੈ ਜਮ ਕੈ ਵਸਿ ਹੈ ਮਨਮੁਖਿ ਅੰਧ ਗਵਾਰਿ ॥
(ਆਸਾ ਮ: ੧ ਪੰ: ੩੬੫)

In this age Hari's name is beyond fear and one learns by pondering what Guru says. Without Naam one is control of angel of death, self oriented is like blind fool.

88) ਜਾ ਤੂੰ ਸਾਹਿਬੁ ਤਾ ਭਉ ਕੇਹਾ ਹਉ ਤੁਧੁ ਬਿਨੁ ਕਿਸ ਸਾਲਾਹੀ, ਏਕੁ ਤੂੰ ਤਾ ਸਭੁ ਕਿਛੁ ਹੈ ਮੈ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ॥

(ਆਸਾ ਮ:੫ ਪੰ: ੩੮੨)

When Thou are the Master, fear has no chance, none but Thou are praised. Who has One Thou has every thing, I have faith in none but Thee, Lord.

89) ਜੇ ਦੇਹਿ ਵਡਿਆਈ ਤਾ ਤੇਰੀ ਵਡਿਆਈ ਇਤ ਉਤ ਤੁਝਹਿ ਧਿਆਉ, ਨਾਨਕ ਕੇ ਪ੍ਰਭੁ ਸਦਾ ਸੁਖਦਾਤੇ ਮੈ ਤਾਣ ਤੇਰਾ ਇਕ ਨਾਉ ॥

(ਆਸਾ ਮ:੫ ਪੰ: ੩੮੨)

When Thou bestows some merit, it is Thy greatness, Lord, this way or that it is Thy worship only. Giver of comforts ever to Nanak, Thy Naam is my strength.

90) ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦਾ ਦਇਆਲਾ ਲੋਗਨ ਕਿਆ ਵੇਚਾਰੇ, ਬੁਰਾ ਭਲਾ ਕਹੁ ਕਿਸ ਨੋ ਕਹੀਐ ਸਗਲੇ ਜੀਅ ਤੁਮਾਰੇ ॥

(ਆਸਾ ਮ:੫ ਪੰ: ੩੮੩)

When we remember Thee, Thou merciful ever, people are helpless. Whom to call bad or good, all are Thy creation, Lord.

91) ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ਹਮਾਰੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ, ਕਹੁ ਨਾਨਕ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਕੋਈ ਨਾਉ ਨ ਜਾਣੈ ਮੇਰਾ ॥

I pray to Thee, Lord, my body and mind all is Thine, Says Nanak, it is all Thy greatness, no one knows my name.

92) ਤੀਰਥਿ ਜਾਉ ਤ ਹਉ ਹਉ ਕਰਤੇ, ਪੰਡਿਤ ਪੂਛਉ ਤ ਮਾਇਆ ਰਾਤੇ, ਸੋ ਅਸਥਾਨੁ ਬਤਾਵਹੁ ਮੀਤਾ, ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਕੀਰਤਨੁ ਨੀਤਾ ॥ਰਹਾਉ॥ ਸਾਸਤ੍ਰ ਬੇਦ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰ, ਨਰਕ ਸੁਰਗਿ ਫਿਰਿ ਫਿਰਿ ਅਉਤਾਰ ॥ (ਆਸਾ ਮ:੫ ਪੰ: ੩੮੫)

Visiting holies one hears own trumpet being blown and Pundit is seeped in colour of illusion. Friend show me where Lord's praise is sung all the time. (Pause) Shasteras and Vedas give thought about good and bad deeds which does not provide escape from keep going to hell or heaven.

93) ਇਨ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰੀ ਘਨੇਰੀ ਜਉ ਮਿਲੀਐ ਤਉ ਵਧੇ ਵਧੇਰੀ ॥ ਗਲਿ ਚਮੜੀ ਜਉ ਛੋਡੈ ਨਾਹੀ, ਲਾਗ ਛੁਟੇ ਸਤਿਗੁਰ ਕੀ ਪਾਈ ॥

(ਆਸਾ ਮ:੫ ਪੰ: ੩੮੨)

Loved it a lot, more one plays with it, desires increase equally. Love of Illusion gets stuck and can be rid of only by taking to the lotus feet of True Guru.

94) ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ, ਹਰਿਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥

(ਆਸਾ ਮ:੫ ਪੰ: ੩੮੪)

What Thou does is sweet, Lord. Nanak begs for the Naam of Hari.

95) ਮਾਇਆ ਮੋਹਿ ਸਭੇ ਜਗੁ ਬਾਧਾ ਹਉਮੈ ਪਚੈ ਮਨਮੁਖ ਮੁਰਾਖਾ ॥ ਗੁਰ ਨਾਨਕ ਬਾਹ ਪਕਰਿ ਹਮ ਰਾਖਾ ॥

(ਆਸਾ ਮ:੫ ਪੰ: ੩੮੪)

Illusion and attachment have snared the whole world, self oriented fool is wasting away in ego. Nanak, holding Guru's hand protects one.

96) ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਆ ਤਿਸ ਚਿਤਵਤ ਨਾਹਿ, ਮਹਾ ਬਿਖਿਆ ਦਿਨੁ ਰੈਨਿ ਜਾਹਿ ॥ (ਆਸਾ ਮ:੫ ਪੰ: ੩੯੫)

Remembers not one who gave every thing and wastes away day and night in deadliest poison of desires.

97) ਚਤੁਰਾਈ ਸਿਆਣਪਾ ਕਿਤੈ ਕਾਮਿ ਨ ਆਈਐ, ਤੁਠਾ ਸਾਹਿਬੁ ਜੋ ਦੇਵੈ ਸਇੰ ਸੁਖੁ ਪਾਈਐ ॥

(ਆਸਾ ਕਾਫੀ ਮ:੫ ਪੰ:੩੯੬)

Smart wits availeth not, what the benevolent Master bestows gives comfort.

98) ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਿਆ ਕਹਾ ਗੁਰੁ ਬਿਬੇਕ ਸਤ ਸਰੁ, ਓਹੁ ਆਦਿ ਜੁਗਾਦੀ ਜੁਗਹ ਜੁਗੁ ਪੂਰਾ ਪਰਮੇਸਰੁ ॥

(ਆਸਾ ਮ:੫ ਪੰ: ੩੯੭)

What praise of Guru to say, Guru is like lake of discriminative Truth, He is from primal beginning and through ages a complete perfect Lord.

99) ਦੁਰਮਤਿ ਮਦੁ ਜੋ ਪੀਵਤੇ ਬਿਖਲੀ ਪਤਿ ਕਮਲੀ, ਰਾਮ ਰਸਾਇਣਿ ਜੋ ਰਤੇ ਨਾਨਕ ਸਚ ਅਮਲੀ ॥

(ਆਸਾ ਮ:੫ ਪੰ: ੩੯੮)

Who drink wine of bad and wrong advice become mad. Who are dyed in the Naam of Lord follow the Truth.

100) ਸੁਣ ਸੁਣ ਨਾਮੁ ਤੁਮਾਰਾ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਪੇਖਨ ਕਾ ਚਾਉ, ਦਇਆ ਕਰਹੁ ਕਿਰਮ ਅਪਨੇ ਕਉ ਇਹੈ ਮਨੋਰਥੁ ਸਆਉ ॥੨॥

Hearing your Naam, Lord, I have craving to have a glimpse of Thee, Have mercy on Thy worm whose desire is correct.

101) ਏਕੁ ਮਰੈ ਪੰਚੇ ਮਿਲਿ ਰੋਵਹਿ, ਹਉਮੈ ਜਾਇ ਸਬਦਿ ਮਲੁ ਧੋਵਹਿ ॥

ਸਮਝਿ ਸੁਝਿ ਸਹਜ ਘਰਿ ਹੋਵਹਿ, ਬਿਨੁ ਬੁਝੇ ਸਗਲੀ ਪਤਿ ਖੋਵਹਿ ॥ (ਆਸਾ ਮ:੧ ਪੰ: ੪੧੩)

One dies and five (mother, father, brother, spouse and children) cry together, when ego vanishes filth of evils is washed with shabd Word and Understanding dawns in the mind, without understanding one loses honour completely.

102) ਵਣਜੁ ਕਰਹੁ ਮਖਸੂਦੁ ਲੈਹੁ ਮਤ ਪਛਤਾਵਹੁ, ਅਉਗਣ ਛੋਡਹੁ ਗੁਣ ਕਰਹੁ ਐਸੇ ਤਤੁ ਪਰਾਵਹੁ ॥੧॥

ਧਰਮੁ ਭੂਮਿ ਸਤੁ ਬੀਜ ਕਰਿ ਐਸੀ ਕਿਰਸ ਕਮਾਵਹੁ, ਤਾਂ ਵਾਪਾਰੀ ਜਾਣੀਅਹੁ ਲਾਹਾ ਲੈ ਜਾਵਹੁ ॥੨॥

(ਆਸਾ ਕਾਫੀ ਮ:੧ ਪੰ: ੪੧੮)

When trading, do so with an objective lest one has to repent, give up thy evil habits and do good deeds. Make thy faith the farmland and sow the seeds of Truth to grow the crop, then one knows that trader has made the profit.

103) ਕਿਆ ਜੰਗਲੁ ਢੁਢੀ ਜਾਇ ਮੈ ਘਰਿ ਬਨੁ ਹਰੀਆਵਲਾ, ਸਚਿ ਟਿਕੈ ਘਰਿ ਆਇ ਸਬਦਿ ਉਤਾਵਲਾ ॥

(ਆਸਾ ਮ:੧ ਪੰ:੪੨੦)

Why go to forests looking for green when there is so much in my own heart. Through shabd Word Truth dwells into the heart immediately.

104) ਨਿਤ ਨਿਤ ਖਰਾ ਸਮਾਲੀਐ ਸਚੁ ਸਉਦਾ ਪਾਈਐ ॥ ਖੋਟੇ ਨਦਰਿ ਨ ਆਵਨੀ ਲੇ ਅਗਨਿ ਜਲਾਈਐ ॥੫॥
ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਪਰਮਾਤਮ ਸੋਈ ॥ ਏਕੋ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਹੈ ਫਲ ਅੰਮ੍ਰਿਤ ਹੋਈ ॥੬॥ (ਆਸਾ ਮ: ੧ ਪੰ: ੪੨੧)

True coin should always be saved to trade true bargain. False coin should not be looked upon, better be burnt. Who recognised the True Jyot are Master themselves, same tree of Nectar fruits Nectar.

105) ਭਗਤੀ ਸਾਰ ਨ ਜਾਣਨੀ ਮਨਮੁਖ ਅਹੰਕਾਰੀ, ਧੁਰਹੁ ਆਪਿ ਖਆਇਅਨੁ, ਜੁਐ ਬਾਜੀ ਹਾਰੀ ॥੫॥
ਬਿਨੁ ਪਿਆਰੈ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾ ਸੁਖੁ ਹੋਇ ਸਰੀਰਿ, ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰ ਭਗਤੀ ਮਨ ਧੀਰਿ ॥

(ਆਸਾ ਮ:੩ ਪੰ:੪੨੯)

Self oriented egoists value not the worship, get beaten in Lord's durbar. Without loving one cannot worship and body gets no comfort, gift of love is obtained from Guru by dwelling Lord in thy heart.

106) ਪੰਚ ਮਨਾਏ ਪੰਚ ਰੁਸਾਏ, ਪੰਚ ਵਸਾਏ ਪੰਚ ਗਵਾਏ ॥ (ਆਸਾ ਮ:੫ ਪੰ:੪੩੦)

Five (truth, dharm, knowledge, calm and sehaj) agreed and five (lust, anger, greed, attachment and ego) got annoyed. Five dwell in the heart and lost other five.

107) ਗੁਰੁ ਸਾਗਰੋ ਰਤਨਾਗਰੁ ਤਿਤੁ ਰਤਨ ਘਣੇਰੇ ਰਾਮ, ਕਰਿ ਮਜਨੋ ਸਪਤ ਸਰੇ ਮਨ ਨਿਰਮਲ ਮੇਰੇ ਰਾਮ ॥ ਨਿਰਮਲ ਜਲਿ ਨਾਏ ਜਾ ਪ੍ਰਭ ਭਾਏ ਪੰਚ ਮਿਲੇ ਵੀਚਾਰੇ, ਕਾਮੁ ਕਰੋਧੁ ਕਪਟੁ ਬਿਖਿਆ ਤਜਿ ਸਚੁ ਉਰਿ ਧਾਰੇ ॥ ਹਉਮੈ ਲੋਭ ਲਹਿਰ ਲਬ ਥਾਕੇ ਪਾਏ ਦੀਨ ਦਇਆਲਾ, ਨਾਨਕ ਗੁਰ ਸਮਾਨਿ ਤੀਰਥੁ ਨਹੀਂ ਕੋਈ ਸਾਚੇ ਗੁਰ ਗੋਪਾਲਾ ॥੩॥ (ਆਸਾ ਮ:੧ ਪੰ: ੪੩੭)

Guru is the vast ocean, mine of gems (advise), who dips into such with love and devotion becomes perfect. Who is blessed so by Lord may dip into such and with pondering over the Word one gets the five merits. Dwell unto the Truth, forsaking the evils of sex, anger, slander and illusion. Who finds the Benevolent Lord, ego, wave of greed all vanish, Nanak, there is no holy like the True Guru.

108) ਮੇਰੇ ਮਨ ਬੈਰਾਗੀਆ ਤੂੰ ਬੈਰਾਗੁ ਕਰ ਕਿਸੁ ਦਿਖਾਵਹਿ, ਹਰ ਸੋਹਿਲਾ ਤਿਨ ਸਦ ਸਦਾ ਜੋ ਹਰਿ ਗਏਵਹਿ ॥
ਕਰਿ ਬੈਰਾਗੁ ਤੂੰ ਛੋਡਿ ਪਾਖੰਡੁ ਸੋ ਸਹੁ ਸਭੁ ਕਿਛੁ ਜਾਣਏ, ਜਲਿ ਬਲਿ ਮਹੀਅਲ ਏਕੋ ਸੋਈ ਗੁਰਮੁਖਿ ਹੁਕਮੁ ਪਛਾਣਏ ॥

(ਆਸਾ ਮ:੩ ਪੰ: ੪੪੦)

Mind mine, for whom are thou pretending this state of sadness? Who sing songs of Lord's praise, their mind is always in blossom. Be sad but forsake the false pretensions for the Lord knows every thing, Guru oriented knows the One Lord pervades in water, skies and yond.

109) ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪਿ ਹੈ ਆਪਣਾ ਮੂਲ ਪਛਾਣੁ, ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥

(ਆਸਾ ਮ:੩ ਪੰ: ੪੪੧)

Mind mine, recognise thy self and understand that thou are a part of Ever Illumination. Mind mine, Lord is with thee always, with advise of Guru, enjoy the pleasure of Oneness with Him .

110) ਗੁਰੂ ਸਿਖੁ ਸਿਖੁ ਗੁਰੂ ਹੈ ਏਕੋ ਗੁਰ ਉਪਦੇਸੁ ਚਲਾਏ, ਰਾਮ ਨਾਮ ਮੰਤ੍ਰ ਹਿਰਦੈ ਦੇਵੈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਏ ॥

(ਆਸਾ ਮ:੪ ਪੰ:੪੪੪)

Guru become Sikh (is one with) and Sikh becomes Guru (dwelling unto Him) and spreads the Word. Who has the manter of His Naam in his heart, Nanak, meets the Lord intuitively.

111) ਹਰਿ ਅੰਤਰਿ ਬਾਹਰ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਇਹੁ ਜੀਅੜਾ ਰਖਿਆ ਨ ਜਾਇ ਜੀਉ ॥ ਕਿਉ ਜੀਉ ਰਖੀਜੈ ਹਰਿ ਵਸਤੁ ਲੋੜੀਜੈ ਸੋ ਲੈ ਜਾਇ ਜੀਉ ॥

(ਆਸਾ ਮ: ੪ ਪੰ: ੪੪੭)

Lord is present every where, inside and outside, none can escape death or hide from Him. Lord can find every where you might hide. It is His gift and can take it away whenever He so desires.

112) ਜਿਨੀ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਉ ਸੇ ਕਾਹੇ ਜਗਿ ਆਏ ਰਾਮ ਰਾਜੇ, ਇਹ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ ॥

(ਆਸਾ ਮ:੪ ਪੰ: ੪੫੦)

Who worshiped not the Lord, what purpose did they serve in this world. This human life is precious and obtained with great difficulty, without worship pf Lord, all is wasted.

113) ਹਰਿ ਪ੍ਰੀਤਿ ਕਰੀਜੈ ਮਾਨੁ ਨ ਕੀਜੈ ਇਕ ਰਾਤੀ ਕੇ ਹਭਿ ਪਾਹੁਣਿਆ, ਅਬ ਕਿਆ ਰੰਗ ਲਾਇਓ ਮੋਹ ਰਚਾਇਓ ਨਾਗੇ ਆਵਣ ਜਾਵਣਿਆ ॥

(ਆਸਾ ਮ:੫ ਪੰ: ੪੫੫)

Oh, the mere one night guest, Love the Lord, feel not so proud. What is this flirtation with illusion now, thou came naked and shall return naked.

114) ਖੋਟ ਨ ਕੀਚਈ ਪ੍ਰਭੁ ਪਰਖਣਹਾਰਾ, ਕੂੜ ਕਪਟੁ ਕਮਾਵਦਤੇ ਜਨਮਹਿ ਸੰਸਾਰਾ ॥ (ਆਸਾ ਮ:੫ ਪੰ: ੪੬੧)

Cheat not for the Lord will surely judge it, who act false remain in cycle yet.

115) ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ, ਏਤੇ ਚਾਨਣ ਹੋਂਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥ (ਆਸਾ ਮ:੨ ਪੰ:੪੬੩)

Inspite of light from hundred moons and thousand suns, it is pitch darkness without the Guru.

116) ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ, ਓਥੇ ਸਚੇ ਹੀ ਸਚ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ ॥ ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ, ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥

(ਆਸਾ ਦੀ ਵਾਰ ਮ:੧ ਪੰ: ੪੬੩)

Nanak, after creating life Lord appointed Dharamraj to keep record of all the deeds. There, judgement is only by Truth who are separated from the rest and false ones find no place there, head towards hell their faces blackened. Who are dyed in Thy love are victorious and false one are defeated. Thou appointed (him) to keep records of all.

117) ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥

(ਆਸਾ ਦੀ ਵਾਰ ਮ:੧ ਪੰ: ੪੬੫)

Who forsake self first, find Truth meeting the True Guru.

118) ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮਿਆਰ, ਘੜਿ ਭਾਂਡੇ ਇਟਾਂ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ ॥ ਜਲਿ ਜਲਿ ਰੋਵੈ ਬਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ, ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੋ ਜਾਣੈ ਕਰਤਾਰੁ ॥ (ਆਸਾ ਦੀ ਵਾਰ ਮ:੧ ਪੰ: ੪੬੬)

Earth where Muslims bury their dead can land in the potter's work where it can get fashioned into bricks or utensils. These are put into burning oven and shed burning coal. Nanak, Creator who created, only He knows the secret Truth.

119) ਸ਼ਲੋਕ ਮ:੧ ॥ ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ, ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥ ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਲਇਆ, ਹਉ ਵਿਚਿ ਖਟਿਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥ ਹਉ ਵਿਚਿ ਸਚਿਆਰ ਕੂੜਿਆਰ, ਹਉ ਵਿਚਿ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰੁ ॥ ਹਉ ਵਿਚਿ ਨਰਕ ਸੁਰਗਿ ਅਵਤਾਰੁ, ਹਉ ਵਿਚਿ ਹਸੈ ਹਉ ਵਿਚਿ ਰੋਵੈ ॥ ਹਉ ਵਿਚਿ ਭਰੀਐ ਹਉ ਵਿਚਿ ਧੋਵੈ ਹਉ ਵਿਚਿ ਜਾਤੀ ਜਿਨਸੀ ਖੋਵੈ ॥ ਹਉ ਵਿਚਿ ਮੂਰਖੁ ਹਉ ਵਿਚਿ ਸਿਆਣਾ, ਮੋਖ ਮੁਕਤਿ ਕੀ ਸਾਰ ਨ ਜਾਣਾ ॥

(ਆਸਾ ਵਾਰ ਪੰ: ੪੬੬)

Comes in ego and goes back also in ego, is born in ego and dies also in ego. Gives (charity) in ego and receives (bestow) also in ego, he earns in ego and loses also in ego. Truth or false as his ego demands, also ponders sins and charities in ego only. Considers hell or heaven or even gods if it feeds the ego, will laugh or cry but in ego only. Gets plastered in evils in Ego and washes them clean (doing good deeds) but in ego only, loses his status in the process. In ego he will act a fool or wise, understands not the essence of salvation.

120) ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਚਿੰਤਾ ਭਿ ਕਰਣੀ ਤਾਹ, ਸੋ ਕਰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ ॥ ਤਿਸ ਜੋਹਾਰੀ ਸੁਅਸਤਿ ਤਿਸੁ ਤਿਸੁ ਦੀਬਾਣੁ ਅਭਗੁ, ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਆ ਟਿਕਾ ਕਿਆ ਤਗ ॥ (ਆਸਾ ਦੀ ਵਾਰ ਮ:੧ ਪੰ: ੪੬੭)

Who created the whole creation also worries Himself to sustain the same. Greet such and be sacrifice unto Him, Nanak, without True Naam, jenua or tilak are of no avail.

121) ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ, ਪੜਿ ਪੜਿ ਬੋੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥ ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ, ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥ ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥

(ਆਸਾ ਦੀ ਵਾਰ ਮ:੧ ਪੰ:੪੬੭)

Read much as train load of books or heaps of them, may read a whole boat boatful, enough to fill train loads of accounts. Read for years and years, spending whole life span till last breath but avails nothing. Nanak, Only account accepted is Lord's praise, rest is only an exercise in ego.

122) ਸਭੁ ਕੋ ਨਿਵੈ ਆਪ ਕਉ ਪਰ ਕਉ ਨਿਵੈ ਨ ਕੋਇ, ਧਰਿ ਤਾਰਾਜੂ ਤੋਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ ॥ ਅਪਰਾਧੀ ਦੂਣਾ ਨਿਵੈ ਜੋ ਹੰਤਾ ਮਿਰਗਾਹਿ ॥ ਸੀਸ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਦੈ ਕੁਸੁਧੇ ਜਾਹਿ ॥ (ਆਸਾ ਦੀ ਵਾਰ ਮ:੧ ਪੰ:੪੭੦)

Every one bows in his own interest, not for any body else, if one puts load on the balance, heavy weight goes down. The guilty bows down twice as much like the hunter who goes hunting ducks. If only head bows and heart remains false, it won't serve the purpose.

123) ਦਇਆ ਕਪਾਹ ਸੰਤੋਖ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ, ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਂਡੇ ਘਤੁ ॥ ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥ ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ ॥ (ਆਸਾ ਦੀ ਵਾਰ ਮ:੧ ਪੰ: ੪੭੧)

With cotton of mercy and contentment as the thread and knots of austerity, then twine it with Truth. Oh Pundit, if you have such jenuie then bring it. It breaks not, nor is it soiled or gets burnt. Blessed is the man, Nanak, who wears such round his neck.

124) ਲਖ ਚੋਰੀਆਂ ਲਖ ਜਾਰੀਆਂ ਲਖ ਕੂੜੀਆਂ ਲਖ ਗਾਲਿ, ਲਖ ਠਗੀਆਂ ਪਹਿਨਾਮੀਆ ਰਾਤ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ ॥ ਤਗੁ ਕਪਾਹਹੁ ਕਤੀਐ ਬਾਮਣੁ ਵਟੇ ਆਇ, ਕਹੁ ਬਕਰਾ ਰਿੰਨਿ ਖਾਇਆ ਸਭੁ ਕੋ ਆਖੈ ਪਾਏ ॥ ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਐ ਭੀ ਫਿਰ ਪਾਈਐ ਹੋਰ, ਨਾਨਕ ਤਗੁ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੋਰ ॥ (ਆਸਾ ਦੀ ਵਾਰ ਮ:੧ ਪੰ: ੪੭੧)

Thefts and illicit affairs galore, as also lies and foul mouth, Millions of cheating and secret affairs kept close to heart day and night. Brahmins twines cotton thread, kills goat, is roasted eaten and asks every one to wear that. When worn out, is thrown away and new is put on, Nanak, fibre breaks not if it had the strength.

125) ਮਥੈ ਟਿਕਾ ਤੇਤਿ ਧੋਤੀ ਕਖਾਈ, ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਸਾਈ ॥ ਨੀਲ ਵਸਤੂ ਪਹਿਰਿ ਹੋਵਹਿ ਪਰਵਾਣ, ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਣ ॥ ਅਬਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ ਚਉਕੇ ਉਪਰਿ ਕਿਸੇ ਨ ਜਾਣਾ ॥ (ਆਸਾ ਦੀ ਵਾਰ ਮ:੧ ਪੰ:੪੭੨)

Such khattris apply the sandal mark on their foreheads, wrap saffron coloured dhoti round their waist. But readily change to blue clothes to get approval from their Muslim rulers. They call them unholy but earn their livelihood from the same and think they are living Puranic life. Who utter other language and eat meat killed in halal way but allow not any body on their sanctified square.

(It is important to note that halal meat has not been forbidden, reference is towards khattris only)

126) ਭੰਡ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ, ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥ ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡੁ ਹੋਵੈ ਬੰਧਾਨੁ ॥ ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ, ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥ ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ, ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰ, ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥

(ਆਸਾ ਮ:੧ ਪੰ: ੪੭੩)

Born of a woman, in her body is body fashioned. To a woman is one engaged and then married. Making friend with woman is the path world carries on. If woman dies, one seeks another, woman is the binding force. Why call woman bad when she gives birth to kings. From a woman is a woman born, without woman there is none. Nanak, Without woman is One True Lord only. Who praises the True Lord is blessed and such are honoured in the True Court.

127) ਸਲਾਮੁ ਜਬਾਬ ਦੋਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਬਾ ਜਾਇ, ਨਾਨਕ ਦੋਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ ॥ (ਆਸਾ ਵਾਰ ਮ:੨ ਪੰ ੪੭੪)

Who bows to the Lord but is critical has already lost the path, Nanak both are false and lead one not on the true path.

128) ਜੋ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਿਹਾ ਵਾਉ, ਬੀਜੇ ਬਿਖੁ ਮੰਗੈ ਅੰਮ੍ਰਿਤ ਵੇਖਹੁ ਏਹੁ ਨਿਆਉ ॥

(ਆਸਾ ਵਾਰ ਮ:੨ ਪੰ ੪੭੪)

What is in thy mind will certainly sprout, what thou say is only exhaling air. Sowing poison and hoping for nectar, this is not fair.

129) ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ, ਗਲੀ ਜਿਨਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥ ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥ (ਆਸਾ ਕਬੀਰ ਜੀ, ਪੰ: ੪੭੬)

Wearing three and half yards of dhoti, sacred thread, also the recitation beads round their neck, they carry glistening bowls in their hands, such are not Lord's devotees, merely Benaras thug.

130) ਨਿਵਾਜ ਸੋਈ ਜੋ ਨਿਆਉ ਬਿਚਾਰੈ ਕਲਮਾ ਅਕਲਹਿ ਜਾਨੈ ॥ ਪਾਚਹੁ ਮੁਸਿ ਮੁਸਲਾ ਬਿਛਾਵੈ ਤਬ ਤਉ ਦੀਨੁ ਪਛਾਨੈ ॥ (ਆਸਾ ਕਬੀਰ ਜੀ ਪੰ: ੪੮੦)

Nimaz is if thou understand and kalma what wisdom recognises. Spread the matt of subduing the five (evils) then only can thee understand the Faith.

131) ਅਲਹੁ ਗੈਬੁ ਸਗਲ ਘਟ ਭਤਿਰਿ ਹਿਰਦੈ ਲੇਹੁ ਬਿਚਾਰੀ, ਹਿੰਦੂ ਤੁਰਕ ਦੁਹੰ ਮਹਿ ਏਕੈ ਕਹੈ ਕਬੀਰ ਪੁਕਾਰੀ ॥ (ਆਸਾ ਕਬੀਰ ਜੀ, ਪੰ: ੪੮੩)

Hidden Allah, dwells into each heart if you can understand, Same Lord is in Hindu as well as Muslim, Kabir cries out loudly.

132) ਮਾਟੀ ਕੇ ਪੁਤਰਾ ਕੈਸੇ ਨਚਤੁ ਹੈ, ਦੇਖੈ ਦੇਖੈ ਸੁਨੈ ਬੋਲੈ ਦਉਰਿਉ ਫਿਰਤ ਹੈ ॥ (ਆਸਾ ਰਵਦਾਸ ਜੀ ਪੰ: ੪੮੭)

See how this puppet of elements makes fool of himself (caught in the web of illusion) who sees, hears and runs around still wanting more of illusion.

133) ਬੋਲੀਐ ਸਚੁ ਧਰਮੁ ਝੂਠ ਨ ਬੋਲੀਐ, ਜੋ ਗੁਰੁ ਦਸੈ ਵਾਟ ਮੁਰੀਦਾ ਜੋਲੀਐ ॥ (ਆਸਾ ਸ਼ੇਖ ਫਰੀਦ ਜੀ, ਪੰ: ੪੮੮)

Speak the Truth and Faith, never false. What Guru says follow it like a good devotee.

134) ਹਿਰਦੈ ਜਿਨ ਕੈ ਕਪਟੁ ਵਸੈ ਬਾਹਰਹੁ ਸੰਤ ਕਹਾਹਿ, ਤ੍ਰਿਸਨਾ ਮੂਲਿ ਨ ਚੁਕਈ ਅੰਤਿ ਗਏ ਪਛੁਤਾਹਿ ॥

(ਰਾਗ ਗੁਜਰੀ ਮ: ੩ ਪੰ: ੪੯੧)

Heart full of evils and pretends to be Sage, hunger is never satiated and one repents in the end.

135) ਨਾ ਕਾਸੀ ਮਤਿ ਊਪਜੈ ਨਾ ਕਾਸੀ ਮਤਿ ਜਾਇ, ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਤਿ ਊਪਜੈ ਤਾ ਇਹ ਸੋਝੀ ਪਾਇ ॥

(ਰਾਗ ਗੁਜਰੀ ਮ: ੩ ਪੰ: ੪੯੧)

Going to holies, Kashi or Gurdwaras adds nothing to one's knowledge neither does it take away. Only on meeting the True Guru one gets the knowledge and begins to understand.

136) ਸੁਣਿ ਸਾਸਤ੍ਰੁ ਤੂੰ ਨ ਬੁਝਹੀ ਤਾ ਫਿਰਹਿ ਬਾਰੇ ਬਾਰ, ਸੋ ਮੂਰਖੁ ਜੋ ਆਪੁ ਨ ਪਛਾਣਈ ਸਚਿ ਨ ਧਰੇ ਪਿਆਰੁ ॥

(ਰਾਗ ਗੁਜਰੀ ਮ: ੩ ਪੰ: ੪੯੨)

Listening to Shastras gave thee no understanding of the Ultimate and thou return back again and again. Fool who understands not the essence can not dwell the love of Lord in his heart.

137) ਸਿਆਨਪ ਕਾਂਹੁ ਕਾਮਿ ਨ ਆਤ, ਜੋ ਅਨਰੂਪਿਓ ਠਾਕੁਰਿ ਮੇਰੈ ਹੋਇ ਰਹੀ ਉਹ ਬਾਤ ॥ (ਰਾਗ ਗੁਜਰੀ ਮ: ੪ ਪੰ: ੪੯੬)

Clever wits take one no where, what the Lord has decided will happen as He wants.

138) ਜੋ ਕਿਛੁ ਕੀਓ ਸੋਈ ਭਲ ਮਾਨੈ ਐਸੀ ਭਗਤਿ ਕਮਾਨੀ, ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਸਭ ਏਕ ਸਮਾਨੇ ਜੋਗ ਜੁਗਤਿ ਨੀਸਾਨੀ ॥

(ਰਾਗ ਗੁਜਰੀ ਮ:੫ ਪੰ: ੪੯੬)

Who accepts Lord's actions as true, such has no distinction between foe and friend and that is true sign of meeting the Lord.

139) ਪਵਣੁ ਪਾਣੀ ਅਗਨਿ ਤਿਨਿ ਕੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਅਕਾਰ, ਸਰਬੇ ਜਾਚਿਕ ਤੂੰ ਪ੍ਰਭੁ ਦਾਤਾ ਦਾਤਿ ਕਰੇ ਅਪਨੈ ਬੀਚਾਰ ॥ ਕੋਟਿ ਤੇਤੀਸ ਜਾਚਹਿ ਪ੍ਰਭ ਨਾਇਕ ਦੇਦੇ ਤੋਟਿ ਨਾਹੀ ਭੰਡਾਰ, ਉਧੈ ਭਾਂਡੈ ਕਛੁ ਨ ਸਮਾਵੈ ਸੀਧੈ ਅਮਮ੍ਰਿਤੁ ਪਰੈ ਨਿਹਾਰ ॥

(ਰਾਗ ਗੁਜਰੀ ਮ:੧ ਪੰ: ੫੦੪)

Creator who created water, air and fire also created Brahma and Vishnu etc who are all beggars at Lord's door. Thou, Lord, bestow every one as Thou judge correct and Thy stores never get empty. Upturned vessels (self oriented people) can contain nothing but straight vessels (Guru oriented people) get filled with Nectar.

140) ਐ ਜੀ ਬਹੁਤੇ ਭੇਖ ਕਰਹਿ ਭਿਖਿਆ ਕਉ ਕੇਤੇ ਉਦਰੁ ਭਰਨ ਕੈ ਤਾਈ, ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨਾਹੀ ਸੁਖੁ ਪ੍ਰਾਨੀ, ਬਿਨੁ ਗੁਰ ਗਰਬੁ ਨ ਜਾਈ ॥

(ਗੁਜਰੀ ਮ:੧ ਪੰ: ੫੦੪)

Brother, just to fill thy stomach thou resort to so many garbs (religious) but without dwelling the Lord in thy heart, one can never attain comfort, without Guru ego vanishes not.

141) ਮਾਇਆ ਹੋਈ ਨਾਗਨੀ ਜਗਤਿ ਰਹੀ ਲਪਟਾਹਿ, ਇਸ ਕੀ ਸੇਵਾ ਜੋ ਕਰੇ ਤਿਸ ਹੀ ਕਉ ਫਿਰ ਖਾਇ ॥ (ਮ:੩ ਪੰ:੫੧੦)

Illusion is like a serpent coiled round the world. Who serves serpent, himself gets devoured.

142) ਤ੍ਰੈਗੁਣ ਮਾਇਆ ਬੇਖਿ ਭੁਲੇ ਜਿਉਂ ਦੇਖਿ ਦੀਪਕ ਪਤੰਗ ਪਚਾਇਆ, ਪੰਡਿਤ ਭੁਲਿ ਭੁਲਿ ਮਾਇਆ ਵੇਖਹਿ ਕਿਨੈ ਕਿਹੁ ਆਣਿ ਚੜਾਇਆ ॥

(ਮ:੩ ਪੰ: ੫੧੩)

As the moth gets attracted by the flame and gets burnt, religious scholars forget the true path when they see the seductress illusion, they count who and how much offering has come.

143) ਪ੍ਰੇਮ ਪਟੋਲਾ ਤੈ ਸਹਿ ਦਿਤਾ ਢਕਣ ਰੂ ਪਤਿ ਮੇਰੀ, ਦਾਨਾ ਬੀਨਾ ਸਾਈ ਮੈਂਡਾ ਨਾਨਕ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ ॥

(ਸਲੋਕ ਮ:੫ ਪੰ: ੫੨੦)

To cover my shame, Lord, Thou clothed me in robes of love. Lord my spouse, Thou are aware of every thing, I failed to realize Thy merits, Lord.

144) ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟੀਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ, ਹਸੰਦਿਆਂ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆਂ ਖਾਵੰਦਿਆਂ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥

(ਮ: ੫ ਪੰ: ੫੨੨)

Nanak, meeting the True Guru one learns the ways to live, can get rid of the influence of Maya while eating, playing, laughing and wearing usual clothes.

145) ਕਾਮ ਕ੍ਰੋਧ ਮਦ ਲੋਭ ਮੋਹ ਦੁਸਟ ਬਾਸਨਾ ਨਿਵਾਰਿ, ਰਾਖਿ ਲੇਹੁ ਪ੍ਰਭ ਆਪਣੇ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰਿ ॥ (ਮ:੫ ਪੰ:੫੨੩)

Lord, vanish the evils of Kaam, anger, greed, attachment and ego from within me and save me, Nanak, sacrifice be unto Him.

146) ਅੰਤਰਿ ਬਾਹਰਿ ਇਕੁ ਨੈਣ ਅਲੋਵਣਾ, ਜਿਨੀ ਪਛਾਤਾ ਹੁਕਮੁ ਤਿਨ ਕਦੇ ਨ ਰੋਵਣਾ ॥ (ਮ:੫ ਪੰ: ੫੨੩)

Who understand the Will of Lord never repent, inside or outside they see only Him.

147) ਜੀਵੰਦਿਆ ਨ ਚੇਤਿਉ ਮੁਆ ਰਲੰਦੜੋ ਖਾਕ, ਨਾਨਕ ਦੁਨੀਆ ਸੰਗਿ ਗੁਦਾਰਿਆ ਸਾਕਤ ਮੂੜ ਨਪਾਕ ॥-੧

ਜੀਵੰਦਿਆ ਹਰਿ ਚੇਤਿਆ ਮਰੰਦਿਆ ਹਰਿ ਰੰਗ, ਜਨਮ ਪਦਾਰਥੁ ਤਾਰਿਆ ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ॥-੨ (ਮ;ਪ ਪੰ:੫੨੩)

Who remember not the Lord during life end in dust after death. Nanak, Fool who breaks from the Lord has wasted his life.-1 Who remember the Lord in life, remain in love of Lord after death also. Nanak, such have saved the precious life and crossed the worldly ocean in company of the Sages. -2

148) ਜੋ ਰਾਜੁ ਦੇਹਿ ਤ ਕਵਨ ਵਡਾਈ, ਜੋ ਭੀਖ ਮੰਗਾਵਹਿ ਤ ਕਿਆ ਘਟਿ ਜਾਈ ॥ (ਗੁਜਰੀ ਨਾਮਦੇਵ ਜੀ ਪੰ: ੫੨੫)

If Thou make me a king, Oh Lord, it is no greatness of mine, nor do I loose anything if Thou make me a beggar.

149) ਅਨਿਕ ਅਡੰਬਰ ਮਾਇਆ ਕੇ ਬਿਰਥੇ ਤਾ ਸਿਉ ਪ੍ਰੀਤ ਘਟਾਵਉ, ਜਿਉ ਅਪਨੋ ਸੁਆਮੀ ਸੁਖੁ ਮਾਨੈ ਤਾ ਮਹਿ ਸੇਭਾ ਪਾਵਉ ॥ (ਦੇਵਗੰਧਾਰੀ ਮ: ੫ ਪੰ:੫੨੯)

Useless are the rituals of illusion, better not love such. As the Master considers correct, accepting that increases thy honour.

150) ਝੂਠੈ ਕੀ ਰੇ ਝੂਠੁ ਪ੍ਰੀਤਿ ਰੇ ਮਨ ਛੁਟਕੀ ਰੇ ਸਾਕਤ ਸੰਗਿ ਨ ਛੁਟਕੀ ਰੇ ॥ (ਦੇਵਗੰਧਾਰੀ ਮ:੫ ਪੰ:੫੩੫)

Mind mine, who stay away from Lord are false, so is their love. Keeping company of such one can never get rid of evils.

151) ਹਰਿ ਨਾਰਿ ਸੁਹਾਗਣੇ ਸਭਿ ਰੰਗ ਮਾਣੇ, ਰਾਂਡ ਨ ਬੈਸਈ ਪ੍ਰਭ ਪੁਰਖ ਚਿਰਾਣੇ ॥ (ਬਿਹਾਗੜਾ ਮ:੫ ਪੰ: ੫੪੪)

Who is wedded to Lord spouse is truly married and enjoys the bliss. She is widowed never as her spouse lives since primordial till eternity.

152) ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ, ਓਹਿ ਜਾ ਆਪਿ ਡੁਭੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰੁ ॥ (ਬਿਹਾਗੜਾ ਮ:੧ ਪੰ:੫੫੬)

Fool worships rocks (idols) which itself sinks, then how is it going to take thee across the ocean.

153) ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨ ਧੋਤੈ ਮਨੁ ਹਛਾ ਨ ਹੋਇ, ਇਹੁ ਜਗਤੁ ਭਰਮਿ ਭਲਾਇਆ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥

(ਵਡਹੰਸ ਮ:੩ ਪੰ:੫੫੮)

If mind is dirty then every thing is dirty. Washing body does not clean thy mind, this misconception is understood rarely in the world.

154) ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ, ਹਉਮੈ ਵਿਚਿ ਸੇਵਾ ਨ ਹੋਵਈ ਤਾ ਮਨ ਬਿਰਥਾ ਜਾਇ ॥

(ਵਡਹੰਸ ਮ:੩ ਪੰ: ੫੬੦)

Mind mine, Ego and Naam have inborn intolerance to each other and cannot exist together, service cannot be done in ego, it is a waste

155) ਮੈ ਉਪਰਿ ਨਦਰਿ ਕਰੀ ਪਿਰਿ ਸਾਚੈ ਮੈ ਛੋਡਿਅੜਾ ਮੇਰਾ ਤੇਰਾ ॥ (ਵਡਹੰਸ ਮ:੪ ਪੰ: ੫੬੧)

The True Lord glanced at me with His mercy and I gave up the bickering of mine and thine.

156) ਜਿਚਰੁ ਦੂਜਾ ਭਰਮੁ ਸਾ ਅੰਮਾਲੀ ਤਿਚਰੁ ਮੈ ਜਾਣਿਆ ਪ੍ਰਭੁ ਦੂਰੇ, ਜਾ ਮਿਲਿਆ ਪੂਰਾ ਸਤਿਗੁਰੁ ਅੰਮਾਲੀ ਤਾ ਆਸਾ ਮਨਸਾ ਸਭ ਪੂਰੇ ॥ (ਵਡਹੰਸ ਮ:੫ ਪੰ: ੫੬੪)

Dear friend, so long I remained in misconception I thought Lord to be far away. Since I met the Perfect True Guru all my hopes and cravings are satiated.

157) ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭ ਹੈ ਜਗ ਮਹਿ ਖਟਿਆ ਆਇ, ਪੂਰੈ ਭਾਗ ਸਤਿਗੁਰੁ ਮਿਲੈ ਹਰਿ ਨਾਮ ਧਿਆਇ ॥੬॥ ਮਨਮੁਖ ਭੁਲੇ ਬਿਖੁ ਲਗੇ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ, ਹਰਿ ਕਾ ਨਾਮੁ ਸਦਾ ਸੁਖ ਸਾਗਰੁ ਸਾਚਾ ਸਬਦੁ ਨ ਭਾਇਆ ॥੭॥ ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਸਭੁ ਕੋ ਕਰੈ ਵਿਰਲੈ ਹਿਰਦੈ ਵਸਾਇਆ, ਨਾਨਕ ਜਿਨ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਮੋਖ ਮੁਕਤਿ ਤਿਨ ਪਾਇਆ ॥੮॥

(ਵਡਹੰਸ ਮ:੩ ਪੰ:੫੬੫)

Born in human form is priceless bargain, who is blessed and meets the Perfect True Guru dwells Lord in his heart. Self oriented people go astray and take to poison of illusion, such waste the bargain life. Lord's Naam, that brings comfort ever, is not liked by them. All utter Lord's Naam from their mouth but rare are who dwell Him in the heart, Nanak, they are salved who dwell Lord in their heart.

158) ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਹੇ ਨਾਈਐ, ਨਾਤਾ ਸੋ ਪਰਵਾਣੁ ਸਚੁ ਕਮਾਈਐ ॥ (ਵਡਹੰਸ ਮ:੧ ਪੰ: ੫੬੫)

Plastered in the filth of evils, no washing in holies will clean such. Only who has cleaned in Truth, is accepted in Lord's Court.

159) ਮਨ ਮੇਰਿਆ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਹੈ ਬਾਹਰਿ ਵਸਤੁ ਨ ਭਾਲਿ, ਜੋ ਭਾਵੈ ਸੋ ਭੁੰਚਿ ਤੂ ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ ॥

(ਵਡਹੰਸ ਮ:੩ ਪੰ: ੫੬੬)

Mind mine, In thy heart is the treasure, there is no need to look for it outside. Submit to Lord's Will is thy food to eat and perceive what Guru oriented sages do.

160) ਹਉਮੈ ਮਾਰਿ ਸਚਿ ਸਬਦਿ ਸਮਾਣੇ ਸਚਿ ਰਤੇ ਅਧਿਕਾਈ, ਨਾਨਕ ਮਾਣਸ ਜਨਮ ਦੁਲੰਭ ਹੈ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥

(ਵਡਹੰਸ ਮ:੩ ਪੰ: ੫੬੯)

Forsake thy ego and be tuned to the True Word completely, dyed in the colours of His love. Nanak, True Guru has made it vividly clear that attaining human form is indeed priceless.

161) ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਖੋਟਾ ਇਹੁ ਵਾਪਾਰਾ ਰਾਮ, ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣੀ ਬਹੁ ਵਧਹਿ ਵਿਕਾਰਾ ਰਾਮ ॥ ਬਹੁ ਬਧਹਿ ਵਿਕਾਰਾ ਸਹਸਾ ਇਹੁ ਸੰਸਾਰਾ ਬਿਨ ਨਾਵੈ ਪਤਿ ਖੋਈ ॥

(ਵਡਹੰਸ ਮ: ੩ ਪੰ: ੫੭੦)

Love of illusion is bad losing trade and causes misery only, telling lies is like taking poison and grows more evil. Increase in evil causes fear in the world and looses honour unless washed in Lord's Naam.

162) ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਮਰਿ ਜਾਣੈ ਐਸਾ ਕੋਇ, ਸੇਵਿਹੁ ਸਾਹਿਬੁ ਸੰਮੁਖੁ ਆਪਣਾ ਪੰਥੁ ਸੁਹੇਲਾ ਆਗੈ ਹੋਇ ॥
(ਵਡਹੰਸ ਮ:੧ ਅਲਾਹਣੀਆ ਪੰ: ੫੭੯)

Friends, death is not bad, if one knows how to die. Serve the All Powerful Master, path will become comfortable and honour awaits in the Yond.

163) ਸਾਹਿਬੁ ਸਮਾਲਿਹ ਪੰਥੁ ਨਿਹਾਲਿਆ ਅਸਾ ਭਿ ਓਥੈ ਜਾਣਾ, ਜਿਸ ਕਾ ਕੀਆ ਤਿਨ ਹੀ ਲੀਆ ਹੋਆ ਤਿਸੈ ਕਾ ਭਾਣਾ ॥
(ਵਡਹੰਸ ਮ:੧ ਪੰ: ੫੭੯)

Friends, Let us remember the Master and see the path all of us must tread. Whose it is has claimed it back as per His Will.

164) ਬਾਬਾ ਰੋਵਹੁ ਜੇ ਕਿਸੈ ਰੋਵਣਾ ਜਾਨੀਅੜਾ ਬੰਧਿ ਪਠਾਇਆ ਹੈ, ਲਿਖਿਅੜਾ ਲੇਖੁ ਨ ਮੋਟਿਐ ਦਰਿ ਹਾਕਾਰੜਾ ਆਇਆ ਹੈ ॥ ਹਾਕਾਰਾ ਆਇਆ ਜਾ ਤਿਸੁ ਭਾਇਆ ਰੁੰਨੇ ਰੋਵਣਹਾਰੇ, ਪੁਤ ਭਾਈ ਭਾਤੀਜੇ ਰੋਵਹਿ ਪ੍ਰੀਤਮ ਅਤਿ ਪਿਆਰੇ ॥ ਭੈ ਰੋਵੈ ਗੁਣ ਸਾਰਿ ਸਮਾਲੇ ਕੋ ਮਰੈ ਨ ਮੁਇਆ ਨਾਲੇ, ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਜਾਣ ਸਿ ਜਾਣਾ ਰੋਵਹਿ ਸਚੁ ਸਮਾਲੇ ॥ (ਵਡਹੰਸ ਮ:੧ ਪੰ: ੫੮੨)

Crying and wailing will not send the call back, dear one is tied and sent away. What is ordained cannot be undone. The call comes as Lord Wills, loved ones cry – son, brother and nephews and very dears cry. Dear ones cry out of fear but none goes with the dead. Nanak, this going away is way of life in all Ages, why cry when True Lord is going to take care.

165) ਪਾਖੰਡਿ ਜਮਕਾਲੁ ਨ ਛੋਡਈ ਲੈ ਜਾਸੀ ਪਤਿ ਗਵਾਇ, ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਉਬਰੇ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਇ ॥
(ਵਡਹੰਸ ਮ:੪ ਪੰ: ੫੮੭)

False rituals spare one not, can loose dignity also, Nanak who are dyed in love of Lord are spared by dwelling unto the Lord.

166) ਤ੍ਰਿਸਨਾ ਦਾਧੀ ਜਲਿ ਮੁਈ ਜਲਿ ਜਲਿ ਕਰੇ ਪੁਕਾਰ, ਸਤਿਗੁਰ ਸੀਤਲ ਜੇ ਮਿਲੈ ਫਿਰਿ ਜਲੈ ਨ ਦੂਜੀ ਵਾਰ ॥ ਨਾਨਕ ਵਿਣ ਨਾਵੈ ਨਿਰਭਉ ਕੋ ਨਹੀਂ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥
(ਵਡਹੰਸ ਸਲੋਕ ਮ:੩ ਪੰ:੫੮੮)

World is being burnt in fire of desires and is yelling for help. If thou meet the True Guru who cools the fire one will not burn second time. Nanak, without Naam one cannot be beyond fear till one ponders over the Word.

167) ਗੁਰੁ ਸਤਿਗੁਰ ਬੋਹਲੁ ਹਰਿ ਨਾਮ ਕਾ ਵਡਭਾਗੀ ਸਿਖ ਗੁਣ ਸਾਂਝ ਕਰਾਵਹਿ, ਤਿਨਾ ਗੁਰ ਸਿਖਾਂ ਕਉ ਹਉ ਵਾਰਿਆ ਜੋ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮ ਧਿਆਵਹਿ ॥
(ਵਡਹੰਸ ਮ:੩ ਪੰ: ੫੯੦)

True Guru is like a heap of Naam and blessed are the students who share it. Sacrifice be unto such students who dwell unto Lord while doing chores (like mother dwells on her child doing chores).

168) ਅਵਗੁਣ ਛੋਡਿ ਗੁਣਾ ਕਉ ਧਾਵਹੁ ਕਰ ਅਵਗੁਣ ਪਛੁਤਾਹੀ ਜੀਉ, ਸਰ ਅਪਸਰ ਕੀ ਸਾਰ ਨ ਜਾਣਹਿ ਫਿਰਿ ਫਿਰਿ ਕੀਚ ਬੁਢਾਹੀ ਜੀਉ ॥
(ਸੋਰਠਿ ਮ:੧ ਪੰ: ੫੯੮)

Forsake the demerits and run after merits, demerits will only make one repent later, has no idea what is good or bad and keeps falling in mud of evils again and again.

169) ਇਸ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰਾ, ਅੰਮ੍ਰਿਤੁ ਲੂਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੂਝਹਿ ਕੋਇ ਨ ਸੁਣੈ ਪੁਕਾਰਾ ॥
(ਸੋਰਠਿ ਮ:੩ ਪੰ: ੬੦੦)

In our body live five thieves – kaam, anger, greed, attachment and ego who rob us of the nectar of Lord. Self oriented understands not and then none else can listen their call for help.

170) ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ, ਅਪਿਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ ॥
(ਸੋਰਠਿ ਮ:੩ ਪੰ: ੬੦੧)

Brother, who comes into the fold of Guru, is His friend and relative. Who stays self oriented gets separated from the Lord and suffers.

171) ਸੋਗੁ ਨ ਬਿਆਪੈ ਆਪੁ ਨ ਥਾਪੈ ਸਾਧ ਸੰਗਤਿ ਬੁਧਿ ਪਾਈ, ਸਾਕਤ ਕਾ ਬਕਨਾ ਇਉ ਜਾਨਉ ਜੈਸੇ ਪਵਨੁ ਝਲਾਈ ॥
(ਸੋਰਠਿ ਮ:੪ ਪੰ:੬੦੯)

Have learnt in the company of Sages that who cling not to the self are not bothered by worries, Non-believer's bark is merely like wind passing by.

172) ਤੁਮ ਕਰਹੁ ਭਲਾ ਹਮ ਭਲੋ ਨ ਜਾਨਹੁ ਤੁਮ ਸਦਾ ਸਦਾ ਦਿਆਲਾ, ਤੁਮ ਸੁਖਦਾਈ ਪੁਰਖ ਬਿਧਾਤੇ ਤੁਮ ਰਾਖਹੁ ਅਪੁਨੇ ਬਾਲਾ ॥
(ਸੋਰਠਿ ਮ:੪ ਪੰ: ੬੧੩)

Lord, Thou does good for us but we appreciate it not, Thou always merciful. Everlasting Lord, Thou bestow goodies and care for us like Thy children.

173) ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਇਹੁ, ਘਰਿ ਬੈਠੇ ਗੁਰੂ ਧਿਆਇਹੁ ॥ ਗੁਰਿ ਪੂਰੈ ਸਚੁ ਕਹਿਆ, ਸੋ ਸੁਖੁ ਸਾਚਾ ਲਹਿਆ ॥
(ਸੋਰਠਿ ਮ:੪ ਪੰ:੬੨੧)

Dwell the Lord in thy heart, one can worship Him sitting at home. Who is blessed by Guru with True knowledge has attained Truth.

174) ਸੰਤਹੁ ਰਾਮਦਾਸ ਸਰੋਵਰੁ ਨੀਕਾ, ਜੋ ਨਾਵੈ ਸੋ ਕੁਲੁ ਤਰਾਵੈ ਉਧਾਰੁ ਹੋਆ ਹੈ ਜੀ ਕਾ ॥ (ਸੋਰਠਿ ਮ:੪ ਪੰ: ੬੨੩)

Dear Sages, lake of Lord's devotees is good, who bathes in there crosses the worldly ocean and is salved along with family and friends.

175) ਮਿਲਿ ਸਾਧੂ ਦੁਰਮਤਿ ਖੋਏ ਪਤਤਿ ਪੁਨੀਤ ਹੋਏ ॥ ਰਾਮਦਾਸ ਸਰੋਵਰ ਨਾਤੇ ਸਭ ਲਾਥੇ ਪਾਪ ਕਮਾਤੇ ॥
(ਸੋਰਠਿ ਮ:੪ ਪੰ:੬੨੪)

In company of Sages one gives up the wrong advice, apostates become pious. Who bathe in the lake of Lord's devotees, their evils vanish.

176) ਜੈਸਾ ਬਾਲਕੁ ਭਾਇ ਸੁਭਾਈ ਲਖ ਅਪਰਾਧ ਕਮਾਵੈ, ਕਰਿ ਉਪਦੇਸੁ ਝਿੜਕੇ ਬਹੁ ਭਾਤੀ ਬਹੁੜਿ ਪਿਤਾ ਗਲਿ ਲਾਵੈ ॥
(ਸੋਰਠਿ ਮ:੪ ਪੰ:੬੨੪)

Like a child who makes numerous mistakes in his whims and father gets annoyed and advises but hugs the child dearly, so Lord Father forgives the mistakes and puts one on the right track.

177) ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ ਸਗਲ ਜਗਤੁ ਅਪਨੈ ਸੁਖਿ ਲਾਗਿਓ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਹੋਈ ॥ਰਹਾਉ॥ ਦਾਰਾ ਮੀਤ ਪੂਤ ਸਨਬੰਧੀ ਸਗਰੇ ਧਨ ਸਿਉ ਲਾਗੇ, ਜਬ ਹੀ ਨਿਰਧਨ ਦੇਖਿਓ ਨਰ ਕਉ ਸੰਗੁ ਛਾਡਿ ਸਭ ਭਾਗੇ ॥ ਕਹਉ ਕਹਾ ਯਿਆ ਮਨ ਬਉਰੇ ਕਉ ਇਨ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ, ਦੀਨਾ ਨਾਥ ਸਗਲ ਭੈ ਭੰਜਨ ਜਸੁ ਤਾ ਕੋ ਬਿਸਰਾਇਓ ॥ ਸੁਆਨ ਪੂਛ ਜਿਉ ਭਇਓ ਨ ਸੁਧਉ ਬਹੁਤੁ ਜਤਨੁ ਮੈ ਕੀਨਉ, ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ ਨਾਮੁ ਤੁਹਾਰਉ ਲੀਨਉ ॥ (ਸੋਰਠਿ ਮ:੯ ਪੰ:੬੩੩)

Friend, have not seen any lasting friend in this world, all are fair weather friends none supports in time of need. Spouse, friend, sons and relatives are with thee for thy wealth only, soon they see thee without wealth all take to their heels. Foolish mind, how to explain to thee who has formed attachments to such and has forsaken worship and praise of Lord who is True Benevolent. This negligence is not corrected, like trying to straighten dog's tail, I have tried my best. Nanak, save Thy reputation of old days and help me that I may dwell unto Thee always.

178) ਦੁਬਿਦਾ ਨ ਪੜਉ ਹਰਿ ਬਿਨੁ ਹੋਰੁ ਨ ਪੂਜਉ ਮੜੈ ਮਸਾਣਿ ਨ ਜਾਈ, ਤ੍ਰਿਸਨਾ ਰਾਚਿ ਨ ਪਰ ਘਰਿ ਜਾਵਾ ਤ੍ਰਿਸਨਾ ਨਾਮਿ ਬੁਝਾਈ ॥ (ਸੋਰਠਿ ਮ:੧ ਅਸਟਪਦੀਆ ਪੰ: ੬੩੪)

Believe not in the duality and bother about none other than the Lord, pay no obeisance to any tombs. Caught in the web of illusion I attend none other, Lord's Naam has satiated my desires.

179) ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲੁ ਹੈ ਜੇ ਕੋ ਕਰੇ ਚਿਤੁ ਲਾਇ, ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਵਣਾ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥ (ਸਲੋਕ ਮ:੩ ਪੰ: ੬੪੪)

Who serves the Master with love in heart, is rewarded, desires of heart are fulfilled, and ego gets lost.

180) ਪੜਣਾ ਗੁੜਣਾ ਸੰਸਾਰ ਕੀ ਕਾਰ ਹੈ ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਵਿਕਾਰੁ, ਹਉਮੈ ਵਿਚਿ ਸਭਿ ਪੜਿ ਥਕੇ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ ॥ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਗੁਰ ਸਬਦਿ ਕਰੇ ਵੀਚਾਰੁ, ਅੰਦਰੁ ਖੋਜੈ ਤਤੁ ਲਹੈ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥ (ਸਲੋਕ ਮ:੩ ਪੰ: ੬੪੦)

Studying has become a routine in the world but deep inside they carry the evil of desires, In ego many a scholars are exhausted studying but all are wasted in the love of illusion. Who searches and finds the essence is true student, true scholar, ponders on the Word of Guru, has the vision and is salved.

181) ਜਿਨਾ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤੇ ਨਰ ਬੁਰਿਆਰੀ, ਹਰਿ ਜੀਉ ਤਿਨ ਕਾ ਦਰਸਨੁ ਨਾ ਕਰਹੁ ਪਾਪਿਸਟ ਹਤਿਆਰੀ ॥ ਓਹਿ ਘਰਿ ਘਰਿ ਫਿਰਹਿ ਕੁਸੁਧ ਮਨ ਜਿਉ ਧਰਕਟ ਨਾਰੀ ॥ (ਪਉੜੀ ਮ:੩ ਪੰ: ੬੪੧)

Who keep their Guru a secret, such men are bad, Oh Lord, let me never see such for they are murderers and are like very bad prostitute wandering in the streets.

182) ਬੁਤ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੁਏ ਤੁਰਕ ਮੁਏ ਸਿਰੁ ਨਾਈ, ਓਇ ਲੇ ਜਾਰੇ ਓਇ ਲੇ ਗਾਡੇ ਤੇਰੀ ਗਤਿ ਦੁਹੁ ਨ ਪਾਈ ॥ (ਸੋਰਠਿ ਭਗਤ ਕਬੀਰ ਪੰ: ੬੪੪)

Hindus die worshipping idols, Muslims die doing sajdah, they burn their dead and these bury theirs neither understanding Thy essence.

183) ਬੇਦ ਪੁਰਾਨ ਸਭੈ ਮਤ ਸੁਨਿ ਕੈ ਕਰੀ ਕਰਮ ਕੀ ਆਸਾ, ਕਾਲ ਗ੍ਰਸਤ ਸਭ ਲੋਗ ਸਿਆਨੇ ਉਠਿ ਪੰਡਿਤ ਪੈ ਚਲੇ
ਨਿਰਾਸਾ ॥ (ਸੋਰਠਿ ਭਗਤ ਕਬੀਰ ਜੀ, ਪੰ: ੬੫੪)

Listening wisdoms of Vedas and Puranas one starts hoping for karam khand state, when wise began to rot in the fear of death, learned scholars also left (died) disappointed.

184) ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ ॥ (ਕਬੀਰ ਜੀ ਪੰ: ੬੫੪)

Word Khalse has no connection with Khalsa Panth, much later.

185) ਕਿਆ ਪੜੀਐ ਕਿਆ ਗੁਨੀਐ, ਕਿਆ ਬੇਦ ਪੁਰਾਨਾਂ ਸੁਨੀਐ ॥ ਪੜੇ ਸੁਨੇ ਕਿਆ ਹੋਈ, ਜਉ ਸਹਜ ਨ
ਮਿਲਿਓ ਸੋਈ ॥ (ਕਬੀਰ ਜੀ, ਪੰ: ੬੫੫)

What good is it to read or to understand, which Vedas and Puranas to listen to, nothing good comes if one learns not the intuitive understanding (sehj).

186) ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂ ਹੀ ਮੈ ਨਾਹੀ, ਅਨਲ ਅਗਮ ਜੈਸੇ ਲਹਰਿ ਮਇ ਓਦਧਿ ਜਲ ਕੇਵਲ ਜਲ ਮਾਂਹੀ ॥

When “I” was in me, Thou not there, now Thou there “I” is no where. As strong storm whips up giant waves, but waves are still water only in the water of ocean.

187) ਪ੍ਰਾਨੀ ਕਿਆ ਮੇਰਾ ਕਿਆ ਤੇਰਾ, ਜੈਸੇ ਤਰਵਰ ਪੰਖਿ ਬਸੇਰਾ ॥ (ਰਵਦਾਸ ਜੀ, ਪੰ: ੬੫੯)

Man, what is this “ mine and thine” thou are so obsessed with, life is like a moment as birds come and rest in the branches of a tree.

188) ਸਚਿ ਸਿਮਰਿਐ ਜੋਵੈ ਪਰਗਾਸੁ, ਤਾ ਤੇ ਬਿਖਿਆ ਮਹਿ ਰਹੈ ਉਦਾਸੁ ॥ (ਧਨਾਸਰੀ ਮ:੧ ਪੰ: ੬੬੧)

Who worships the True Lord, living amongst illusion remains detached and suffers in angst.

189) ਸੁਣ ਮਨ ਅੰਧੇ ਕੁਤੇ ਕੂੜਿਆਰ, ਬਿਨੁ ਬੋਲੇ ਬੂਝੀਐ ਸਚਿਆਰ ॥ (ਧਨਾਸਰੀ ਮ:੧ ਪੰ:੬੬੨)

Greedy like a dog, Mind mine, Listen carefully, one does not have to speak at all for the Everlasting Truth to be manifested.

190) ਸਾਚੇ ਕਾ ਗਾਹਕੁ ਵਿਰਲਾ ਕੋ ਜਾਣੁ, ਗੁਰ ਕੈ ਸਬਦਿ ਆਪੁ ਪਛਾਣੁ ॥ ਸਾਚੀ ਰਾਸਿ ਸਾਚਾ ਵਧਪਾਰੁ, ਸੋ ਧੰਨ
ਪੁਰਖੁ ਜਿਸੁ ਨਾਮਿ ਪਿਆਰੁ ॥ (ਧਨਾਸਰੀ ਮ:੩ ਪੰ: ੬੬੪)

Rare is one finds customer for Truth, with Guru’s Word recognise the essence of one’s own. With Truth as thy capital, trade in the Truth, blessed is who loves Naam.

191) ਪਰ ਧਨ ਪਰ ਤਨ ਪਰ ਕੀ ਨਿੰਦਾ ਇਨ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਲਾਗੈ, ਸੰਤਹੁ ਸੰਗੁ ਸੰਤ ਸੰਭਾਖਨੁ ਹਰਿ ਕੀਰਤਨਿ
ਮਨੁ ਜਾਗੈ ॥ (ਧਨਾਸਰੀ ਮ:੪ ਪੰ: ੬੭੪)

I beg, Oh Lord, I may find a friend who can rid me of lustful desires on other’s wealth, other woman and slandering others. I desire to exchange views with Sages and enlighten my mind with Lord’s praises.

192) ਜਬ ਲਗੁ ਤੁਟੈ ਨਾਹੀ ਮਨ ਭਰਮਾ ਤਬ ਲਗੁ ਮੁਕਤੁ ਨ ਕੋਈ, ਕਹੁ ਨਾਨਕ ਦਇਆਲ ਸੁਆਮੀ ਜੰਤੁ ਭਗਤੁ ਜਨੁ ਸੋਈ ॥

(ਧਨਾਸਰੀ ਮ:੫ ਪੰ: ੬੮੦)

There is no salvation so long one removes not the misconceptions from mind, Nanak, who has the Grace of Merciful Master is the true devotee.

193) ਸਾਚਿ ਨ ਲਾਗੈ ਮੈਲੁ ਕਿਆ ਮਲੁ ਧੋਈਐ, ਗੁਣਹਿ ਹਾਰੁ ਪਰੋਇ ਕਿਸ ਕਉ ਰੋਈਐ ॥ (ਧਨਾਸਰੀ ਮ:੧ ਛੰਤ, ਪੰ:੬੮੭)

Truth is tarnished never, what filth is there to wash (in the holies), rather wear a garland of merits and will never have to be sorry for it.

194) ਆਦਿ ਪੂਰਨ ਮਧਿ ਪੂਰਨ ਅੰਤਿ ਪੂਰਨ ਪਰਮੇਸੁਰਹ, ਸਿਮਰੰਤਿ ਸੰਤ ਸਰਬਤ੍ਰ ਰਮਣੰ ਨਾਨਕ ਅਘ ਨਾਸਨ ਜਗਦੀਸੁਰਹ ॥ ਪੇਖਨ ਸੁਨਨ ਸੁਨਾਵਨੋ ਮਨ ਮਹਿ ਦ੍ਰਿੜੀਐ ਸਾਚੁ, ਪੂਰਿ ਰਹਿਓ ਸਰਬਤ੍ਰ ਮੈ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ਰਾਚੁ ॥

(ਵਾਰ ਜੈਤਸਰੀ ਮ:੧ ਪੰ: ੭੦੫)

Sages worship the every where pervading Whole Truth that was there at the time of creation, was present during Ages and will be there at the end also. Master of Universe vanishes all sins. With unwavering faith and devotion see the wonders of His Creation, listen His praise, tell His merits, Nanak blend thyself unto the love of who is all pervading Perfect Lord.

195) ਆਵਨ ਅਠਤਰੈ ਜਾਨਿ ਸਤਾਨਵੈ ਹੋਰ ਭੀ ਉਠਸੀ ਮਰਦ ਕਾ ਚੇਲਾ ॥ (ਤਿਲੰਗ ਮ:੧ ਪੰ: ੭੨੩)

Guru Nanak made this prophecy in this verse. He refers to Babar's coming to India in 1578 Bikrami which is equivalent to 1521 C.E. The term strong man refers to Sher Shah Suri who captured Mughal Empire. Humayun recaptured again in 1597 Bikrami which is same as 1540 C.E.

196) ਜੋ ਦੀਸੈ ਸੋ ਤੇਰਾ ਰੂਪੁ, ਗੁਣ ਨਿਧਾਨ ਗੋਵਿੰਦ ਅਨੂਪ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਜਨ ਸੋਇ, ਨਾਨਕ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥ (ਤਿਲੰਗ ਮ:੫ ਪੰ: ੭੨੪)

Oh beautiful Lord, the Treasury of Merits, what I see is only Thy reflection, Nanak, who is blessed can worship Him.

197) ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ, ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਤਾਰੇ ਸੋਇ ॥ (ਸੂਰੀ ਮ:੧ ਪੰ: ੭੨੮)

Who considers himself not so good and considers others not as bad, Nanak prays such should cross the worldly ocean.

198) ਭਾਂਡਾ ਹਛਾ ਸੋਇ ਜੋ ਤਿਸੁ ਭਾਵਸੀ, ਭਾਂਡਾ ਅਤਿ ਮਲੀਨੁ ਧੋਤਾ ਹਛਾ ਨ ਹੋਇਸੀ, ਗੁਰ ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥ ਏਤੁ ਦੁਆਰੈ ਧੋਇ ਹਛਾ ਹੋਇਸੀ ॥ ਮੈਲੇ ਹਛੇ ਕਾ ਵਿਚਾਰੁ ਆਪਿ ਵਰਤਾਇਸੀ, ਮਤੁ ਕੋ ਜਾਣੈ ਜਾਇ ਅਗੈ ਪਾਇਸੀ, ਜੇਹੇ ਕਰਮ ਕਮਾਇ ਤੇਹਾ ਹੋਇਸੀ ॥ (ਸੂਰੀ ਮ:੧ ਪੰ: ੭੩੦)

Mind that is blessed is the good one, mind gathers filth of evils that cannot be washed clean (with ritual) unless one goes to Guru's door (forsaking self) where such may be enlightened. Washing at such door (Guru's) it can be leaned. Good or bad is judged by Lord Himself, don't ever think that only going there empty hand (nothing to your credit) one gets salvation. As you earned so shall you be rewarded.

ਜੇਗੁ ਨ ਖਿੰਥਾ ਜੇਗੁ ਨ ਡੰਡੈ ਜੇਗੁ ਨ ਭਸਮ ਚੜਾਈਐ ॥ ਜੇਗੁ ਨ ਮੁੰਦੀ ਮੁੰਡਿ ਮੁਡਾਇਐ ਜੇਗੁ ਨ ਸਿਫੀ ਵਾਈਐ ॥ ਅੰਜਨ

ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੧॥ ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ ॥ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥੧॥ ਰਹਾਉ॥ ਜੋਗੁ ਨ ਬਾਹਰਿ ਮੜੀ ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾੜੀ ਲਾਈਐ ॥ ਜੋਗੁ ਨ ਦੇਸਿ ਦਿਸੰਤਰਿ ਭਵਿਐ ਜੋਗੁ ਨ ਤੀਰਥਿ ਨਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੨॥ ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਸਹਸਾ ਤੂਟੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਈਐ ॥ ਨਿਝਰੁ ਝਰੈ ਸਹਜ ਧੁਨਿ ਲਾਗੈ ਘਰ ਹੀ ਪਰਚਾ ਪਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੩॥ ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ॥ ਵਾਜੇ ਬਾਝਹੁ ਸਿਫੀ ਵਾਜੈ ਤਉ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਤਉ ਪਾਈਐ ॥੪॥

(ਸੁਰੀ ਮ:੧ ਪੰ: ੭੩੦)

Guru Nanak addresses Yogis and explains that wearing patched robes, smearing body with coal ashes and carrying a staff in hand doesn't make any one a true yogi. Mere talking high sounding philosophy does not make one a yogi. Regarding every body the same and equal is essential to be true Yogi. Neither visiting cremation grounds, striking a mediating posture, wandering from country to country or bathing in holies makes one a yogi. Living amidst the black of illusion and remaining unattached is real Yog. If True Guru bestows, then only the misconceptions are wiped clean and one can check the desires in mind, a spring of Nectar starts to sprout from the heart and a state of unwavering faith is acquired and one realises the Lord within. Living amidst the black and not getting attached is the true path to acquire Yog. Nanak, one has to subdue self first to become a true Yogi. Unstruck music is heard in he heart and one becomes beyond fear. Living amidst the black of illusion and remaining unattached is true path to salvation.

200) ਜਿਸ ਨੇ ਪਰਤੀਤਿ ਹੋਵੈ ਤਿਸ ਕਾ ਗਾਵਿਆ ਥਾਇ ਪਵੈ ਸੋ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ ॥ ਜੇ ਬਿਨੁ ਪਰਤੀਤੀ ਕਪਟੀ ਕੂੜੀ ਕੂੜੀ ਅਖੀ ਮੀਟਦੇ ਉਨ ਕਾ ਉਤਰਿ ਜਾਇਗਾ ਝੂਠੁ ਗੁਮਾਨੁ ॥ (ਸੁਰੀ ਮ:੧ ਪੰ: ੭੩੪)

Who have full faith and confidence, their singing praises of Lord are accepted and are honoured. Who have no faith but cheat and falsely close their eyes their false ego will fall.

201) ਘਰ ਮਹਿ ਠਾਕੁਰੁ ਨਦਰਿ ਨ ਆਵੈ, ਗਲ ਮਹਿ ਪਾਹਣੁ ਲੈ ਲਟਕਾਵੈ ॥ ਭਰਮੈ ਭੂਲਾ ਸਾਕਤੁ ਫਿਰਤਾ, ਨੀਰੁ ਬਿਰੋਲੈ ਖਪਿ ਖਪਿ ਮਰਤਾ ॥ (ਸੁਰੀ ਮ:੪ ਪੰ:੭੩੯)

Can see not the Master in his own house (heart) but dangles the idol round his neck. Under misconception the non-believer wanders, like churning water, suffers from wasted efforts.

202) ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਭਲ ਮਾਨੈ, ਆਦਿ ਅੰਤ ਕੀ ਕੀਮਤਿ ਜਾਨੈ ॥ (ਸੁਰੀ ਮ:੪ ਪੰ: ੭੪੧)

What He does is correct and good, for only the Lord knows the value from beginning to end.

203) ਮੇਰੇ ਰਾਮ ਹਉ ਸੋ ਥਾਨੁ ਭਾਲਣ ਆਇਆ, ਖੋਜਤ ਖੋਜਤ ਭਇਆ ਸਾਧਸੰਗੁ ਤਿਨ ਸਰਣਾਈ ਪਾਇਆ ॥ ਬੇਦ ਪੜੇ ਪੜਿ ਬ੍ਰਹਮੇ ਹਾਰੇ ਇਕ ਤਿਲੁ ਨਹੀ ਕੀਮਤਿ ਪਾਈ ॥ ਸਾਧਿਕ ਸਿਧ ਫਿਰਹਿ ਬਿਲਲਾਤੇ ਤੇ ਭੀ ਮੋਹੈ ਮਾਈ ॥

My Lord, In search for a place from where I could have a glimpse of Thee, I happened to meet sangat of Thy devotees and I took refuge with them. Reading Vedas and pondering over Brahmas, is exhausting and one gains not a penny worth. Experts in sadhan wandering aimlessly and are snared by love of illusion.

204) ਨਿਰਗੁਣ ਮੁਗਧੁ ਅਜਾਣੁ ਅਗਿਆਨੀ ਕਰਮ ਧਰਮ ਨਹੀ ਜਾਣਾ, ਦਇਆ ਕਰਹੁ ਨਾਨਕ ਗੁਣ ਗਾਵੈ ਮਿਠਾ ਲਗੈ
ਤੇਰਾ ਭਾਣਾ ॥੪॥ (ਸੂਰੀ ਮ:੫ ਪੰ: ੭੪੮)

Meritless Fool and without knowledge, I know not any religious rituals. Nanak prays, Lord, have mercy that I may sing songs of Thy merits ever and Thy Will is sweet to me.

205) ਜਿਸ ਕੇ ਸਿਰ ਉਪਰ ਤੂੰ ਸੁਆਮੀ ਸੇ ਦੁਖੁ ਕੈਸਾ ਪਾਵੈ, ਬੋਲਿ ਨ ਜਾਣੈ ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਮਰਣਾ ਚੀਤਿ ਨ ਆਵੈ ॥
Protected by Thee, Oh Lord, how can such suffer? Intoxicated with Maya, one knows no manners of speech and remembers not about death.

206) ਗਿਆਨੁ ਧਿਆਨੁ ਕਿਛੁ ਕਰਮ ਨ ਜਾਣਾ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ, ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰੁ ਨਾਨਕ ਜਿਨਿ ਕਲ ਰਾਖੀ ਮੇਰੀ ॥
Without any knowledge, not knowing how to dwell unto Thee, I am ignorant of Thy extent, My Lord. Nanak, Greatest of all is the True Guru who has protected my honour.
(many scholars have written that Guru Nanak is greatest of all but I beg to differ as it is against Nanak's code.)

207) ਸਜਣ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿ ਅਨਦਿਨੁ ਮਿਲੇ ਰਹੰਨਿ, ਇਸੁ ਜਗ ਮਹਿ ਵਿਰਲੇ ਜਾਣਾਹਿ ਨਾਨਕ ਸਚੁ ਲਹੰਨਿ
॥੩੪॥ (ਸੂਰੀ ਮ:੩ ਪੰ: ੭੫੬)

Friends are never separated if they have been meeting every day. Nanak, rare it is to come across some who are looking for Truth.

208) ਜੇ ਸੁਖੁ ਦੇਹਿ ਤ ਤੁਝਹਿ ਅਰਾਧੀ ਦੁਖਿ ਭੀ ਤੁਝੈ ਧਿਆਈ ਜੇ ਭੁਖ ਦੇਹਿ ਤ ਇਤ ਹੀ ਰਾਜਾ, ਦੁਖ ਵਿਚਿ ਸੁਖ ਮਨਾਈ ॥
Lord, if thou bestows comforts I worship Thee, also if Thou bestow suffering. If I become hungry, I am satiated and get comfort in suffering also.

209) ਜਿਸ ਕਾ ਕਾਰਜੁ ਤਿਨ ਹੀ ਕੀਆ ਮਾਣਸੁ ਕਿਆ ਵੇਚਾਰਾ ਰਾਮ, ਭਗਤ ਸੋਹਨਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਹਿ ਸਦਾ ਕਰਹਿ
ਜੈਕਾਰਾ ਰਾਮ ॥ (ਸੂਰੀ ਮ:੪ ਪੰ: ੭੮੪)

Whose job it is, has done so, what can poor human do? The devotees sing beautiful praises of Lord and always Hail the Lord enthusiastically.

210) ਮਿਠ ਬੋਲੜਾ ਜੀ ਹਰਿ ਸਜਣੁ ਸੁਆਮੀ ਮੇਰਾ, ਹਉ ਸੰਮਲਿ ਥਕੀ ਜੀ ਓਹੁ ਕਦੇ ਨ ਬੋਲੈ ਕਉੜਾ ॥ (ਸੂਰੀ ਮ:੫ ਪੰ: ੭੮੪)
My Lord is ever so sweet spoken, I am tired trying to recall if He ever spoke bitter but I could not.

211) ਸਤੀਆਂ ਏਹਿ ਨ ਆਖੀਅਨ ਜੋ ਮੜਿਆ ਲਗਿ ਜਲੰਨਿ, ਨਾਨਕ ਸੇ ਸਤੀਆਂ ਜਾਣੀਅਨਿ ਜਿ ਬਿਰਹੇ ਚੋਟ ਮਰੰਨ
॥ (ਵਾਰ ਸੂਰੀ ਮ:੩ ਪੰ: ੭੮੭)

Who are burnt on the pyre, with the dead body, are not Sati, Nanak sati is one who dies of the shock of separation from her spouse.

212) ਧਨ ਪਿਰੁ ਏਹਿ ਨ ਆਖੀਅਨਿ ਬਹਨਿ ਇਕਠੇ ਹੋਇ, ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਧਨ ਪਿਰੁ ਕਹੀਐ ਸੋਇ ॥

(ਸੂਰੀ ਮ:੩ ਪੰ:੭੮੮)

Man woman sitting together bodily are not real couple. Only when they become one jyot and two bodies they are really a true couple.

213) ਸੰਤਾ ਕਉ ਮਤਿ ਕੋਈ ਨਿੰਦਹੁ ਸੰਤ ਰਾਮ ਹੈ ਏਕੋ, ਕਹੁ ਕਬੀਰ ਮੈ ਸੋ ਗੁਰ ਪਾਇਆ ਜਾ ਕਾ ਨਾਉ ਬਿਬੇਕੋ ॥

(ਸੂਰੀ ਕਬੀਰ ਜੀ, ਪੰ: ੭੯੩)

Slander not the Sages, for Sage and Lord are same. Says Kabir, I learnt from Guru whose name is complete discriminate knowledge.

214) ਆਪਿ ਉਪਾਵਨ ਆਪਿ ਸਧਾਰਨਾ ਆਪਿ ਕਰਾਵਨ ਦੋਸੁ ਨ ਲੈਨਾ ॥

(ਬਿਲਾਵਲ ਮ:੫ ਪੰ: ੮੦੩)

Himself Lord produces then protect also. Himself Lord makes man do but takes no blame for it.

215) ਤਾਪ ਪਾਪ ਸੰਤਾਪ ਬਿਨਾਸੇ, ਹਰਿ ਸਿਮਰਤ ਕਿਲਵਿਖ ਨਾਸੇ ॥ ਅਨਦੁ ਕਰਹੁ ਮਿਲਿ ਸੁੰਦਰ ਨਾਰੀ, ਗੁਰ ਨਾਨਕਿ ਮੇਰੀ ਪੈਜ ਸਵਾਰੀ ॥

(ਬਿਲਾਵਲ ਮ:੫ ਪੰ:੮੦੬)

Fever, evils, suffering all vanish who worships the Lord. Beautiful Ladies (sangāt), now all should celebrate together in ecstasy as Guru Nanak has saved my honour.

216) ਸੁਨਿ ਮੇਰੀ ਮਨਸਾ ਮਨੈ ਮਾਹਿ ਸਤਿ ਦੇਖੁ ਬੀਚਾਰਿ, ਸਿਧ ਸਾਧਿਕ ਗਿਰਹੀ ਜੋਗੀ ਤਜਿ ਗਏ ਘਰ ਬਾਰ ॥

(ਬਿਲਾਵਲ ਮ:੫ ਪੰ:੮੦੮)

Wavering Mind mine, listen carefully, carefully consider that Truth is true Yog. All Sidhi Yogis and homely persons leave every thing here only when time for departure comes.

217) ਕਰਿ ਕਰਿ ਪਾਪ ਦਰਬੁ ਕੀਆ ਵਰਤਣ ਕੈ ਤਾਈ, ਮਾਟੀ ਦਿਉ ਮਾਟੀ ਰਲੀ ਨਾਗਾ ਉਠਿ ਜਾਈ ॥

(ਬਿਲਾਵਲ ਮ:੫ ਪੰ:੮੦੯)

Man, thou collected so much wealth for thy use, doing evil deeds but when the call came thou left every thing, went empty hand, thy dust was mixed with the dust only.

218) ਕਿਉ ਬਿਸਰੈ ਪ੍ਰਭੁ ਮਨੈ ਤੇ ਜਿਸ ਕੇ ਗੁਣ ਏਹ, ਪ੍ਰਭੁ ਤਜਿ ਰਚੇ ਜਿ ਆਨ ਸਿਉ ਰਲੀਐ ਖੋਹ ॥

(ਬਿਲਾਵਲ ਮ:੫ ਪੰ: ੮੧੨)

Why, oh why should thou forget the Lord, who has so many merits, from thy mind ? Who leaves such Lord and follows others, ends in dust only when the call comes.

219) ਨਿੰਦਕੁ ਐਸੇ ਹੀ ਝਰਿ ਪਰੀਐ ॥ ਇਹ ਨੀਸਾਨੀ ਸੁਨਹੁ ਤੁਮ ਭਾਈ ਜਿਉ ਕਾਲਰ ਭੀਤਿ ਗਿਰੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਉ ਦੇਖੈ ਛਿਦ੍ਰੁ ਤਉ ਨਿੰਦਕੁ ਉਮਾਹੈ ਭਲੇ ਦੇਖਿ ਦੁਖ ਭਰੀਐ ॥ ਆਠ ਪਹਰ ਚਿਤਵੈ ਨਹੀ ਪਹੁਚੈ ਬੁਰਾ ਚਿਤਵਤ ਚਿਤਵਤ ਮਰੀਐ ॥ ੧ ॥ ਨਿੰਦਕੁ ਪ੍ਰਭੁ ਭੁਲਾਇਆ ਕਾਲੁ ਨੇਰੈ ਆਇਆ ਹਰਿ ਜਨ ਸਿਉ ਬਾਦੁ ਉਠਰੀਐ ॥ ਨਾਨਕ ਕਾ ਰਾਖਾ ਆਪਿ ਪ੍ਰਭੁ ਸੁਆਮੀ ਕਿਆ ਮਾਨਸ ਬਪੁਰੇ ਕਰੀਐ ॥

(ਬਿਲਾਵਲ ਮ:੫ ਪੰ:੮੨੩)

Slanderer is eroded, like the wall made of salts. This is true sign of a slanderer who also falls the same way. When such sees some shortcoming in someone, he is pleased and points the wrong but is dismayed when he meets some one with merit. All the time slanderer is busy scheming ill of others but cannot really do it. He dies (spiritually) while scheming only. Slanderer forsakes

the True Lord, death comes closer as he picks quarrels with Sages, Nanak, Sages are protected by Lord, helpless man can harm not.

220) ਜਿਸ ਦਾ ਸਾਹਿਬ ਡਾਢਾ ਹੋਇ ਤਿਸ ਨੇ ਮਾਰ ਨ ਸਾਕੈ ਕੋਇ ॥ ਸਾਹਿਬ ਕੀ ਸੇਵਕੁ ਰਹੈ ਸਰਣਾਈ ਆਪੇ ਬਖਸ਼ੇ
ਦੇ ਵਡਿਆਈ ॥ ਤਿਸ ਤੇ ਉਪਰਿ ਨਾਹੀ ਕੋਇ ਕੋਣ ਡਰੈ ਡਰੁ ਕਿਸ ਕਾ ਹੋਇ ॥ (ਬਿਲਾਵਲ ਮ:੫ ਪੰ:੮੪੨)

Whose Master is much more powerful, none dare to touch such. The devotee remains in service of Master always and bestows merits. When none is above the Lord, who then is afraid of and fear from whom ?

221) ਬਿਦਿਆ ਨ ਪਰਉ ਬਾਦੁ ਨਹੀ ਜਾਨਉ ॥ ਹਰਿ ਗੁਨ ਕਥਤ ਸੁਨਤ ਬਉਰਾਨੋ ॥੧॥ ਮੇਰੇ ਬਾਬਾ ਮੈ ਬਉਰਾ ਸਭ
ਖਲਕ ਸੈਆਨੀ ਮੈ ਬਉਰਾ ॥ ਮੈ ਬਿਗਰਿਓ ਬਿਗਰੈ ਮਤਿ ਅਉਰਾ ॥੧ ਰਹਾਉ॥ ਆਪਿ ਨ ਬਉਰਾ ਰਾਮ ਕੀਓ ਬਉਰਾ ॥ ਸਤਿਗੁਰੁ
ਜਾਰਿ ਗਇਓ ਭ੍ਰਮੁ ਮੇਰਾ ॥੨॥ ਮੈ ਬਿਗਰੇ ਅਪਨੀ ਮਤਿ ਖੋਈ ॥ ਮੇਰੇ ਭਰਮਿ ਭੂਲਉ ਮਤਿ ਕੋਈ ॥੩॥ ਸੋ ਬਉਰਾ ਜੋ ਆਪੁ ਨ
ਪਛਾਨੈ ॥ ਆਪੁ ਪਛਾਨੈ ਤ ਏਕੈ ਜਾਨੈ ॥ ੪ ॥ ਅਬਹਿ ਨ ਮਾਤਾ ਸੁ ਕਬਹੁ ਨ ਮਾਤਾ ॥ ਕਹਿ ਕਬੀਰ ਰਾਮੈ ਰੰਗਿ ਰਾਤਾ ॥

Not to participate in discussion and not know any Vedas, I am busy just praising Lord's merits, hearing and chatting about it. I am mad, mad I am, all are wise but I am mad. I am gone astray, none else should do the same. I am not mad but Lord made me so and my Guru has removed all my misconceptions. Astray I lost my understanding. It is a misconception that devotion to Lord is madness, Mad is one who recognises not his own self. When one recognises one's self one understands the Ultimate One. Kabir, who is dyed not in the colours of Lord's love now, has no chance to be so again.

222) ਗੁਰੂ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ, ਜੋ ਤਿਸ ਭਾਵੈ ਸੋ ਪਰਵਾਣੁ ॥ (ਗੋਂਡ ਮ:੫ ਪੰ: ੮੬੪)

Recognise Guru and Lord as the same, what He Wills accept it gracefully.

223) ਸੰਤੁ ਮਿਲੈ ਕਿਛੁ ਸੁਨੀਐ ਕਹੀਐ ॥ ਮਿਲੈ ਅਸੰਤੁ ਮਸਟਿ ਕਰਿ ਰਹੀਐ ॥੧॥ ਬਾਬਾ ਬੋਲਨਾ ਕਿਆ ਕਹੀਐ ॥
ਜੈਸੇ ਰਾਮ ਨਾਮ ਰਵਿ ਰਹੀਐ ॥੧੨॥ ਰਹੀਐ ॥ ਸੰਤਨ ਸਿਉ ਬੋਲੇ ਉਪਕਾਰੀ ॥ ਮੂਰਖ ਸਿਉ ਬੋਲੇ ਝਖ ਮਾਰੀ ॥੨॥
ਬੋਲਤ ਬੋਲਤ ਬਢਹਿ ਬਿਕਾਰਾ ॥ ਬਿਨੁ ਬੋਲੇ ਕਿਆ ਕਰਹਿ ਬੀਚਾਰਾ ॥੩॥ ਕਹੁ ਕਬੀਰ ਛੁਡਾ ਘਟੁ ਬੋਲੈ ॥
ਭਰਿਆ ਹੋਇ ਸ ਕਬਹੁ ਨ ਡੋਲੈ ॥੪॥ (ਗੋਂਡ ਕਬੀਰ ਜੀ, ਪੰ:੮੨੦)

Meeting Sages One should listen and talk. Meeting bad people it is best to remain quiet. Old Sage, what to speak so that one may dwell unto Lord's Naam. Speaking with Sages one realises some good but speaking to a fool is like an exercise in foolishness. If one talks not with Sages, how can one ponder over good things? Kabir, empty vessel (mind) makes much noise, when filled the vessel wavers not.

224) ਸਭ ਜਗ ਮਹਿ ਸਾਚਾ ਏਕੋ ਸੋਈ, ਸਭ ਮਹਿ ਸਚੁ ਦੂਜਾ ਨਹੀ ਕੋਈ ॥ ਸਾਚੀ ਕੀਰਤਿ ਸਚੁ ਸੁਖੁ ਹੋਈ, ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਖਾਣੈ ਕੋਈ ॥ ਸਭ ਜਗ ਮਹਿ ਨਾਮ ਉਤਮ ਹੋਈ, ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੁਝੈ ਕੋਈ ॥

In ages all, Truth is everlasting, Truth pervades in all beings and none else is there. Who dwells Truth in his heart is comfortable and happy, Guru oriented devotee who shows this merit. In ages all, Lord's Naam is superior most, only rarely devotee understands this.

225) ਕਿਰਪਾ ਕਰਹ ਦੀਨ ਕੇ ਦਾਤੇ ਮੇਰਾ ਗਣ ਅਵਗਣ ਨ ਬੀਚਾਰਹ ਕੋਈ, ਮਾਟੀ ਕਾ ਕਿਆ ਧੋਪੈ ਸਆਮੀ ਮਾਣਸ ਕੀ ਗਤਿ

ਏਗੀ ॥

(ਰਾਮਕਲੀ ਮ:ਪ ਪੰ: ੮੮੨)

Oh merciful Benevolent Master, kindly consider not my merits or demerits. Earthen ware cannot be washed, such is the state of humans.

226) ਪਵਹੁ ਚਰਣਾ ਤਲਿ ਉਪਰ ਆਵਹੁ ਐਸੀ ਸੇਵ ਕਮਾਵਹੁ, ਆਪਸ ਤੇ ਉਪਰਿ ਸਭ ਜਾਣਹੁ ਤਉ ਦਰਗਹ ਸੁਖ ਪਾਵਹੁ ॥
(ਰਾਮਕਲੀ ਮ:ਪ ਪੰ: ੮੮੩)

Get down on the feet of Guru, serve the Master devotedly to rise (spiritually). Serve Master devotedly, consider every other being rank higher than thine and enjoy the bliss of the Yond.

227) ਪਰਪੰਚੁ ਛੋਡਿ ਸਹਿਜ ਘਰਿ ਬੈਸਹੁ ਝੂਠਾ ਕਹਹੁ ਨ ਕੋਈ, ਸਤਿਗੁਰ ਮਿਲਹੁ ਨਵੈ ਨਿਧਿ ਪਾਵਹੁ ਇਨ ਬਿਧਿ ਤਤੁ ਬਿਲੋਈ ॥ ਭਰਮੁ ਚੁਕਾਵਹੁ ਗੁਰਮੁਖਿ ਲਿਵ ਲਾਵਹੁ ਆਤਮੁ ਚੀਨਹੁ ਭਾਈ ॥ ਨਿਕਿਟ ਕਰਿ ਜਾਣਹੁ ਸਦਾ ਪ੍ਰਭੁ ਹਾਜਰੁ ਕਿਸੁ ਸਿਉ ਕਰਹੁ ਬੁਰਾਈ ॥
(ਰਾਮਕਲੀ ਮ:ਪ ਪੰ: ੮੮੩)

Forsake the five illusion, have patience in mind and call not any one false. Meet the True Guru, and remain in sangat of True Guru to receive the celestial treasures. This way one reaches the essence of knowledge. Forget all superstitions, love the Lord and recognise thy self, understand Lord close by and present always, then how can one go astray?

228) ਕੋਈ ਬੋਲੈ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ, ਕੋਈ ਸੇਵੈ ਗੁਸਈਆ ਕੋਈ ਅਲਾਹਿ ॥ ਕਾਰਣ ਕਰਣ ਕਰੀਮ, ਕਿਰਪਾ ਧਾਰਿ ਰਹੀਮ ॥੧॥ ਰਹਾਉ॥ ਕੋਈ ਨਾਵੈ ਤੀਰਥਿ ਕੋਈ ਹਜ ਜਾਇ, ਕੋਈ ਕਰੈ ਪੂਜਾ ਕੋਈ ਸਿਰੁ ਨਿਵਾਇ ॥੨॥ ਕੋਈ ਪੜੈ ਬੇਦ ਕੋਈ ਕਤੇਬ, ਕੋਈ ਓਵੈ ਨੀਲ ਕੋਈ ਸੁਪੇਦ ॥੩॥ ਕੋਈ ਕਹੈ ਤੁਰਕੁ ਕੋਈ ਕਹੈ ਹਿੰਦੂ, ਕੋਈ ਬਾਛੈ ਭਿਸਤੁ ਕੋਈ ਸੁਰਗਿੰਦੂ ॥੪॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ, ਪ੍ਰਭ ਸਾਹਿਬ ਕਾ ਤਿਨਿ ਭੇਦੁ ਜਾਤਾ ॥ (ਰਾਮਕਲੀ ਮ:ਪ ਪੰ: ੮੮੪)

Merciful, Compassionate Lord, Some worship Thee as Ram some Khudah, Some call Thee Gosahin, some worship Thee as Allah. Some bathe in holies other go for Haj, some meditate others do sijdah. Some ponder over Vedas some Semitic, some wear fabric white others blue. Some call themselves Turk others Hindu, some ask for behisht, some ask for Inder's gardens. Nanak, who recognise Lord's commands, has recognised the secret of Lord.

229) ਮਾਲਾ ਫੇਰੈ ਮੰਗੈ ਬਿਭੂਤ, ਇਨ ਬਿਧਿ ਕੋਇ ਨ ਤਰਿਓ ਮੀਤ ॥ (ਰਾਮਕਲੀ ਮ:ਪ ਪੰ: ੮੮੮)

Useing rosary and asking for coins, this is no way to cross the worldly oean, Friend.

230) ਚਿਰੰਕਾਲ ਪਾਈ ਦੁਲਭ ਦੇਹ, ਨਾਮ ਬਿਹੂਣੀ ਹੋਈ ਖੇਹ ॥ ਪਸੁ ਪਰੇਤ ਮੁਗਧ ਤੇ ਬੁਰੀ, ਤਿਸਹਿ ਨ ਬੂਝੈ ਜਿਨਿ ਏਹ ਸਿਰੀ ॥
(ਰਾਮਕਲੀ ਮ:ਪ ਪੰ: ੮੯੦)

After long time one is honoured with precious human form, but it goes to dust without the Naam of Lord. It is worse than life of animals and mad people and is not accepted by the Lord who created it.

231) ਸਗਲ ਸਿਆਨਪ ਛਾਡਿ, ਕਰ ਸੇਵਾ ਸੇਵਕ ਸਾਜਿ ॥ ਅਪਨਾ ਆਪੁ ਸਗਲ ਮਿਟਾਇ ਮੰਨ ਚਿੰਦੇ ਸੇਈ ਫਲ ਪਾਇ ॥

Forsake thy clever wits and dress up as server to serve, who destroys his own completely are rewarded their heart's desires.

232) ਮਿਹਰ ਦਇਆ ਕਰਿ ਕਰਨੈਹਾਰ, ਭਗਤਿ ਬੰਦਗੀ ਦੇਹਿ ਸਿਰਜਣਹਾਰ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਭਰਮ ਏਕੋ ਅਲਹੁ ਪਾਰਬ੍ਰਹਮ ॥

(ਰਾਮਕਲੀ ਮ:੫ ਪੰ: ੮੯੭)

Merciful, have mercy on me and grant worship of Creator, Nanak, Guru dispelled all supersitions, Allah and Brahma are same.

233) ਸਾਹਾ ਗਣਹਿ ਨ ਕਰਹਿ ਬੀਚਾਰੁ, ਸਾਹੇ ਊਪਰਿ ਏਕੰਕਾਰੁ, ਜਿਸ ਗੁਰੁ ਮਿਲੈ ਸੇਈ ਬਿਧਿ ਜਾਣੈ ॥ ਗੁਰਮਤਿ ਹੋਇ ਤ ਹੁਕਮੁ ਪਛਾਣੈ, ਝੂਠ ਨ ਬੋਲਿ ਪਾਂਡੇ ਸਚੁ ਕਹੀਐ, ਹਉਮੈ ਜਾਇ ਸਬਦਿ ਘਰੁ ਲਹੀਐ ॥

(ਰਾਮਕਲੀ ਮ:੧ ਪੰ: ੯੦੪)

Pundit, thou select pious days but ponder not, Ultimate One is above the pious days, who meets True Guru can understand this way. With Guru's wisdom one recognises the Lord's Will, do not tell lies, Pande, say the Truth, by understanding Word, the ego vanishes and one finds the Lord in his own heart.

234) ਅੰਤਰਿ ਮੈਲੁ ਤੀਰਥ ਭਰਮੀਜੈ, ਮਨੁ ਨਹੀ ਸੂਚਾ ਕਿਆ ਸੋਚ ਕਰੀਜੈ ॥ ਕਿਰਤੁ ਪਇਆ ਦੋਸੁ ਕਾ ਕਉ ਦੀਜੈ ॥ ਅੰਨ ਨ ਖਾਹਿ ਦੇਹੀ ਦੁਖੁ ਦੀਜੈ, ਬਿਨੁ ਗੁਰ ਗਿਆਨ ਤ੍ਰਿਪਤਿ ਨਹੀ ਬਜਿ ॥

(ਰਾਮਕਲੀ ਮ:੧ ਪੰ: ੯੦੫)

With filth in mind one wanders in the holies. When mind is not clean what can one ponder. Who reaps the harvest of previously committed evils, one cannot make others responsible. Not eating wheat is like punishing the body, without Guru's knowledge, one is satiated not.

235) ਦੁਖੁ ਸੁਖੁ ਗੁਰਮੁਖਿ ਸਮ ਕਰ ਜਾਣਾ ਹਰਖ ਸੋਗ ਤੇ ਬਿਰਕਤੁ ਭਇਆ, ਆਪੁ ਮਾਰਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਏ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇ ਲਇਆ ॥

(ਰਾਮਕਲੀ ਮ:੧ ਪੰ: ੯੦੭)

Who is Guru oriented recognises malady and comfort as the same and is beyond the reach of pleasure or sadness. Nanak, who has subdued ego and takes refuge of Guru, meets the Lord intuitively.

236) ਏ ਮਨ ਪਿਆਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥ ਏਹੁ ਕੁਟੰਬੁ ਤੂ ਜਿ ਦੇਖਦਾ ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ ॥ ਸਾਥਿ ਤੇਰੈ ਚਲੈ ਨਾਹੀ ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ ॥ ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥ ਸਤਿਗੁਰੁ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂ ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ ॥ ਕਹੈ ਨਾਨਕੁ ਮਨ ਪਿਆਰੇ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥੧੧॥

(ਰਾਮਕਲੀ ਅਨੰਦ ਮ:੩ ਪੰ: ੯੧੮)

Mind mine, remember this Truth always. This big family that thou see, none will accompany thee in Yond. Who accompanies thee not why get attached so much? Never do anything that thou have to repent later. Listen to the advice of True Guru, that will go with thee in yond, Says Nanak, mind mine always remember this Truth.

237) ਸੁਣਿ ਪਾਛੇ ਕਿਆ ਲਿਖਹੁ ਜੰਜਾਲਾ ॥ ਲਿਖੁ ਰਾਮ ਨਾਮ ਗੁਰਮੁਖਿ ਗੋਪਾਲਾ ॥੧੨॥ ਸਭੁ ਜਗੁ ਸਹਜਿ ਉਪਾਇਆ ਤੀਨਿ ਭਵਨ ਇਕ ਜੋਤੀ ॥ ਗੁਰਮੁਖਿ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਵੈ ਚੁਣਿ ਲੈ ਮਾਣਕ ਮੋਤੀ ॥ ਸਮਝੈ ਸੂਝੈ ਪਤਿ ਪਤਿ ਬੂਝੈ ਅੰਤਿ ਨਿਰੰਤਰਿ ਸਾਚਾ ॥ ਗੁਰਮੁਖਿ ਦੇਖੈ ਸਾਚੁ ਸਮਾਲੇ ਬਿਨੁ ਸਾਚੇ ਜਗੁ ਕਾਚਾ ॥

(ਰਾਮਕਲੀ ਮ:੧ ਪੰ: ੯੨੯)

Listen Pande, what are thou writing this confusion, instead write Lord's Naam that is Guru oriented. Lord created the whole Creation without effort intuitively and Lord's spirit pervades every where as One light. Guru oriented can find it and pick up precious jewels. Understanding and repeatedly reciting one grasps the essence of everlasting Truth, Guru oriented devotee sees and dwells unto Him, without the Truth every thing is false.

238) ਖੋਜਤ ਖੋਜਤ ਅੰਮ੍ਰਿਤ ਪੀਆ, ਖਿਮਾ ਗਹੀ ਮਨੁ ਸਤਗੁਰਿ ਦੀਆ ॥ (ਰਾਮਕਲੀ ਮ:੧ ਪੰ:੯੩੨)

After prolonged search did I drank the Nectar (Naam), when mind becomes submissive the True Guru bestows.

239) ਢੰਢੋਲਤ ਢੁਢਤ ਹਉ ਫਿਰੀ ਢਹਿ ਢਹਿ ਪਵਨ ਕਰਾਰਿ, ਭਾਰੇ ਢਹਤੇ ਢਹਿ ਪਏ ਹਉਲੇ ਨਿਕਸੇ ਪਾਰਿ ॥

(ਰਾਮਕਲੀ ਮ:੧ ਪੰ: ੯੩੩)

Searched a lot and saw many, heavily loaded with evils, falling on the near bank only but those carrying no load swim across (worldly ocean).

240) ਪਾਪ ਬੁਰਾ ਪਾਪੀ ਕਉ ਪਿਆਰਾ, ਪਾਪ ਲਏ ਪਾਪੇ ਪਾਸਾਰਾ ॥ ਪਰਹਰਿ ਪਾਪ ਪਛਾਣੈ ਆਪੁ, ਨਾ ਤਿਸੁ ਸੋਗੁ ਵਿਜੋਗੁ ਸੰਤਾਪ, ॥ ਨਰਕਿ ਪੜੰਤਉ ਕਿਉ ਰਹੈ ਕਿਉ ਬੰਚੈ ਜਮਕਾਲੁ, ਕਿਉ ਆਵਣ ਜਾਣਾ ਵੀਸਰੈ ਝੂਠ ਬੁਰਾ ਖੈ ਕਾਲੁ ॥ ਮਨੁ ਜੰਜਾਲੀ ਵੇੜਿਆ ਭੀ ਜੰਜਾਲਾ ਮਾਹਿ, ਵਿਣੁ ਨਾਵੈ ਕਿਉ ਛੂਟੀਐ ਪਾਪੇ ਪਚਹਿ ਪਚਾਹਿ ॥ (ਰਾਮਕਲੀ:੧ ਪੰ੯੩੫)

Sin is bad but sinner likes it. Who are loaded with evils are spreading it every where. Who can recognise his own value, such suffer not from worry or separation. So long falsehood is eroding the sinner, how can transmigration end? How can such escape falling into hell, how can such escape fear of death? Who are entangled in the web of sins get entangled more and more, without Naam there is no escape and they continue to suffer.

241) ਸਚੀ ਪਟੀ ਸਚੁ ਮਨਿ ਪੜੀਐ ਸਬਦੁ ਸੁ ਸਾਰੁ, ਨਾਨਕ ਸੋ ਪੜਿਆ ਸੋ ਬੀਨਾ ਜਿਸ ਰਾਮ ਨਾਮ ਗਲਿ ਹਾਰੁ ॥

(ਰਾਮਕਲੀ ਮ:੧ ਪੰ: ੯੩੮)

Dwelling unto True lord is true lesson, read the Word uttered by Guru, Nanak, thus educated visualises for he wears (read) garland of Naam.

242) ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੈ, ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੈ ॥ (ਰਾਮਕਲੀ ਮ:੧ ਪੰ: ੯੩੮)

As lotus flower is touched not by water, as duck gets its wings not wet, similarly remaining in the water (world) one can cross the world ocean by Word of Guru.

243) ਅੰਤਰਿ ਸਬਦੁ ਨਿਰੰਤਰਿ ਮੁਦ੍ਰਾ ਹਉਮੈ ਮਮਤਾ ਦੂਰਿ ਕਰੀ, ਕਾਮ ਕਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਸਮਝ ਪਰੀ ॥ ਖਿੰਬਾ ਝੋਲੀ ਭਰਿਪੁਰਿ ਰਹਿਆ ਨਾਨਕ ਤਾਰੈ ਏਕੁ ਹਰੀ, ਸਾਚਾ ਸਾਹਿਬ ਸਾਚੀ ਨਾਈ ਪਰਖੈ ਗੁਰ ਕੀ ਬਾਤ ਖਰੀ ॥ (ਰਾਮਕਲੀ ਸਿਧ ਗੋਸ਼ਟ ਮ:੧ ਪੰ: ੯੩੯)

Take Guru's word in the heart as like wearing ear rings, it removes ego and attachment and kaam, anger and ego vanish. Guru's Word makes one to understand this. Understanding that Lord pervades every where is like the collecting cloth, Nanak, the Ultimate One takes such across the world ocean. Lord is Truth, ever lasting and eternal, as are His praises, that can be

understood by tuning unto the True Word.

244) ਜੀਵਤ ਮਰਣਾ ਸਭ ਕੇ ਕਹੈ ਜੀਵਨ ਮੁਕਤਿ ਕਿਉ ਹੋਇ, ਭੈ ਕਾ ਸੰਜਮੁ ਜੇ ਕਰੇ ਦਾਰੂ ਭਾਉ ਲਾਏਇ ॥

(ਰਾਮਕਲੀ ਵਾਰ ਮ:੩ ਪੰ: ੯੪੮)

Every body chatters about death during life but how can one get salvation ? If one takes the medicine of love and fear of Lord in the heart, one can do it.

245) ਇਹੁ ਤਨੁ ਸਭੋ ਰਤੁ ਹੈ ਰਤੁ ਬਿਨੁ ਤੰਨ ਨ ਹੋਇ, ਜੋ ਸਹਿ ਰਤੇ ਆਪਣੇ ਤਿਨ ਤਨਿ ਲੋਭ ਰਤੁ ਨ ਹੋਇ ॥

(ਰਾਮਕਲੀ ਵਾਰ ਮ:੩ ਪੰ: ੯੪੯)

This body is made of blood, without blood there cannot be any body. Who are dyed in the colour of Lord's love, their blood is free of greed.

246) ਨਾ ਸਤਿ ਦੁਖੀਆ ਨਾ ਸਤਿ ਸੁਖੀਆ ਨਾ ਸਤਿ ਪਾਣੀ ਜੰਤ ਫਿਰਹਿ ॥ ਨਾ ਸਤਿ ਮੁੰਡ ਮੁਛਾਈ ਕੇਸੀ ਨਾ ਸਤਿ ਪੜਿਆ ਦੇਸ ਫਿਰਹਿ ॥ ਨਾ ਸਤਿ ਰੁਖੀ ਬਿਰਖੀ ਪਥਰ ਆਪੁ ਤਛਾਵਹਿ ਦੁਖ ਸਹਹਿ ॥ ਨਾ ਸਤਿ ਹਸਤੀ ਬਧੇ ਸੰਗਲ ਨਾ ਸਤਿ ਗਾਈ ਘਾਹੁ ਚਰਹਿ ॥ ਜਿਸੁ ਹਥਿ ਸਿਧਿ ਦੇਵੈ ਜੇ ਸੋਈ ਜਿਸ ਨੇ ਦੇਇ ਤਿਸੁ ਆਇ ਮਿਲੈ ॥ ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਜਿਸੁ ਘਟ ਭੀਤਰਿ ਸਬਦੁ ਰਵੈ ॥ ਸਭਿ ਘਟ ਮੇਰੇ ਹਉ ਸਭਨਾ ਅੰਦਰਿ ਜਿਸਹਿ ਖੁਆਈ ਤਿਸੁ ਕਉਣੁ ਕਹੈ ॥ ਜਿਸਹਿ ਦਿਖਾਲਾ ਵਾਟੜੀ ਤਿਸਹਿ ਭੁਲਾਵੈ ਕਉਣੁ ॥ ਜਿਸਹਿ ਭੁਲਾਈ ਪੰਧ ਸਿਰਿ ਤਿਸਹਿ ਦਿਖਾਵੈ ਕਉਣੁ ॥ (ਰਾਮਕਲੀ ਮ:੧ ਪੰ:੯੫੨)

One may suffer purposely or remain in comfort, may stand in water where many living beings roam about, may shave hair skinhead or be learned and wander many lands but nothing of all this is Truth. Even if one takes shelter under trees or rocks, one never becomes Sidhi, one may cut oneself into bits and suffer but it is of no avail. Tying with chains like the elephant or chewing grass like cattle do no better. Whom Lord gives with His healing hands, is honoured, Nanak who dwells Word of Lord unto his heart gets the honour. All beings are Lord's who pervades in every one. Whom Lord leads astray who can put him on the right path? Whom Lord shows the beautiful (right) path, none can put such on the wrong path, whom Lord leads astray at start, who can show such the correct path.

247) ਨਾਨਕ ਚਿੰਤਾ ਮਤਿ ਕਰਹੁ ਚਿੰਤਾ ਤਿਸ ਹੀ ਹੋਇ, ਜਲ ਮਹਿ ਜੰਤ ਉਪਾਇਅਨੁ ਤਿਨਾ ਭਿ ਰੋਜੀ ਦੇਇ ॥

(ਰਾਮਕਲੀ ਵਾਰ ਮ:੨ ਪੰ: ੯੫੫)

Says Nanak, why worry about daily ration, Lord worries about that Himself. Creates beings in water and provides food for them also.

248) ਮਨਮੁਖਾਂ ਕੇਰੀ ਦੋਸਤੀ ਮਾਇਆ ਕਾ ਸਨਬੰਧ, ਵੇਖਦਿਆਂ ਹੀ ਭਜਿ ਜਾਨਿ ਕਦੇ ਨ ਪਾਇਨਿ ਬੰਧੁ ॥ ਜਿਚਰੁ ਪੈਨਨਿ ਖਾਵਨੇ ਤਿਚਰੁ ਰਖਨਿ ਗੰਢ, ਜਿਤੁ ਦਿਨਿ ਕਿਛੁ ਨ ਹੋਵਈ ਤਿਤੁ ਦਿਨਿ ਬੋਲਨਿ ਗੋਧੁ ॥ (ਰਾਮਕਲੀ ਮ:੫ ਪੰ: ੯੫੯)

Friendship with self oriented people is like false relationship with illusion, soon they take to heels, they never tie a strong knot. So long they get food and wearing clothes they keep the knot, when they receive not the provision they begin to talk foul.

249) ਅੰਦਰਹੁ ਅੰਨਾ ਬਾਹਰਹੁ ਅੰਨਾ ਕੂੜੀ ਕੂੜੀ ਗਾਵੈ ॥ ਦੇਹੀ ਧੋਵੈ ਚਕ੍ਰ ਬਣਾਏ ਮਾਇਆ ਨੇ ਬਹੁ ਧਾਵੈ ॥ ਅੰਦਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਹਉਮੈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਵੈ ॥ ਨੀਂਦ ਵਿਆਪਿਆ ਕਾਮਿ ਸੰਤਾਪਿਆ ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਕਹਾਵੈ ॥ ਬੈਸਨੇ ਨਾਮੁ ਕਰਮ ਹਉ ਜੁਗਤਾ ਤੁਹ ਕੁਟੇ ਕਿਆ ਫਲੁ ਪਾਵੈ ॥ ਹੰਸਾ ਵਿਚਿ ਬੈਠਾ ਬਗੁ ਨ ਬਣਈ ਨਿਤ ਬੈਠਾ ਮਛੀ ਨੇ ਤਾਰ ਲਾਵੈ ॥ ਜਾ ਹੰਸ ਸਭਾ ਵੀਚਾਰੁ ਕਰਿ ਦੇਖਨਿ ਤਾ ਬਗਾ ਨਾਲਿ ਜੋੜੁ ਕਦੇ ਨ ਆਵੈ ॥ ਹੰਸਾ ਹੀਰਾ ਮੋਤੀ ਚੁਗਣਾ ਬਗੁ ਡਡਾ ਭਾਲਣ ਜਾਵੈ ॥

Ignorant in knowledge and in deeds, sings praises falsely, bathes drawing circles on body and wanders in pursuit of illusion. Filth of ego in the mind is washed not and remains in birth and death cycle. Lack of sleep and troubled by kaam he utters Lord's Naam, and calls himself as devotee of Vishnu. Chained to ego and bound to false rituals what does he expect to get out of rice husk? Sitting with swans bug does not become swan and keeps vigilance for fish. Swans ponder and find precious gems (wisdom) which is their food, bug cannot share with them. Swans love to devour such gems, poor bug is looking for toads.

250) ਮਿਤ੍ਰੁ ਪਿਆਰਾ ਨਾਨਕ ਜੀ ਮੈ ਛਡਿ ਗਵਾਇਆ ਰੰਗਿ ਕਸੁੰਭੈ ਭੁਲੀ, ਤਉ ਸਜਣ ਕੀ ਮੈ ਕੀਮ ਨ ਪਉਦੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਨ ਲਹਦੀ ॥

(ਸਲੋਕ ਮ:੫ ਪੰ:੯੬੩)

Nanak, lured by false glitter of illusion I forgot my true friend, I could not evaluate Thy value Lord, without Thee I am not worth a cent.

251) ਕਬੀਰਾ ਹਮਰਾ ਕੋ ਨਹੀ ਹਮ ਹਮ ਕਿਸਹੂ ਕੇ ਨਾਹੀ, ਜਿਨਿ ਇਹੁ ਰਚਨੁ ਰਚਾਇਆ ਤਿਸ ਹੀ ਮਾਹਿ ਸਮਾਹਿ ॥

Oh Kabir, no body is mine nor I am any body's, Who created the Creation, all merge unto Him only.

252) ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ, ਗੁਰੂ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਪਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥੫॥

(ਨਟ ਮ:੪ ਪੰ: ੯੮੨)

Guru's utterances, Bani, is same as Guru for the Nectar of Naam is in Bani. Guru says and Sikh puts full faith and recognises this as Guru manifest.

253) ਕਾਇਆ ਆਰਣੁ ਮਨੁ ਵਿਚਿ ਲੋਹਾ ਪੰਚ ਅਗਨਿ ਤਿਤੁ ਲਾਗਿ ਰਹੀ, ਕੋਇਲੇ ਪਾਪ ਪੜੇ ਤਿਸ ਉਪਰਿ ਮਨੁ ਜਲਿਆ ਸੰਨੀ ਚਿੰਤ ਭਈ ॥

(ਰਾਗ ਮਾਰੂ ਮ:੧ ਪੰ: ੯੯੦)

Body is like ironsmith's furnace in which iron (mind) is being burnt. Five evils are burning the coal (bad deeds) red hot. Mind is burning in this fire and worry keeps the heat from all sides.

254) ਜਿਸੁ ਨਾਲਿ ਜੋਰੁ ਨ ਚਲਈ ਖਲੇ ਕੀਚੈ ਅਰਦਾਸਿ, ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਸੁਣਿ ਕਰੇ ਸਾਬਾਸਿ ॥

When man has no choice against the Lord, he should stand respectfully before the Lord and pray, Nanak, Guru oriented dwells Lord in his heart, Lord listens and blesses.

255) ਜਿਨ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਸੇ ਪੂਰੇ ਭਾਈ, ਪੂਰੇ ਪੂਰੀ ਮਤਿ ਹੈ ਸਚੀ ਵਡਿਆਈ ॥ ਦੇਦੇ ਤੋਟਿ ਨ ਆਵਈ ਲੈ ਲੈ ਥਕਿ ਪਾਈ ॥

(ਮਾਰੂ ਮ:੧ ਪੰ: ੧੦੧੨)

Whose deeds are accepted is perfect True, the Perfect one is enlightened and his merits are true. Lord bestows ever without interruption, man is exhausted receiving.

256) ਛਾਣੀ ਖਾਕੁ ਬਿਭੂਤ ਚੜਾਈ ਮਾਇਆ ਕਾ ਮਗੁ ਜੋਹੈ, ਅੰਤਰਿ ਬਾਹਿਰ ਏਕੁ ਨ ਜਾਣੈ ਸਾਚੁ ਕਹੈ ਤੇ ਛੋਹੈ ॥
ਪਾਠੁ ਪੜੈ ਮੁਖਿ ਝੂਠੇ ਬੋਲੈ ਨਿਗੁਰੇ ਕੀ ਮਤਿ ਓਹੈ, ਨਾਮੁ ਨ ਜਪਈ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਸੋਹੈ ॥

(ਮਾਰੂ ਮ:੧ ਪੰ: ੧੦੧੩)

Sifts ashes and smears on his body and follows the path of illusion, understands not that Lord inside the body and outside are the same. Gets irritated if some one tries to explain. He recites holy books but tells lies, Being without Guru his understanding improves not. If he worships not how can such expect bliss, without Naam one doesn't get the state of bliss.

257) ਨ ਹਮ ਚੰਗੇ ਆਖੀਅਹ ਬੁਰਾ ਨ ਦਿਸੈ ਕੋਇ, ਨਾਨਕ ਹਉਮੈ ਮਾਰੀਐ ਸਚੇ ਜੇਹੜਾ ਸੋਇ ॥

(ਮਾਰੂ ਮ:੧ ਪੰ: ੧੦੧੫)

We are not good and can't see any worse than us, Nanak, who controls ego becomes good like the Truth.

258) ਜਿਸੁ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ, ਜਿਸੁ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੋ ਫਿਰਹੇ ਭ੍ਰਮੰਤਾ, ਦੁਹੁ ਬਿਵਸਥਾ ਤੇ ਜੋ ਮੁਕਤਾ
ਸੋਈ ਸੁਹੇਲਾ ਭਾਲੀਐ ॥

(ਮਾਰੂ ਮ:੫ ਪੰ: ੧੦੧੯)

Who has lot of money is always worried, who has less wanders in search of it. Seek out the one who is above both these states, for he is truly in comfort.

259) ਪਉਣ ਗੁਰੂ ਪਾਣੀ ਪਿਤ ਜਾਤਾ, ਉਦਰ ਸੰਜੋਗੀ ਧਰਤੀ ਮਾਤਾ, ਰੈਣਿ ਦਿਨਸੁ ਦੁਇ ਦਾਈ ਦਾਇਆ
ਜਗੁ ਖੇਲੈ ਖੇਲਾਈ ਹੇ ॥੧੦॥

(ਮਾਰੂ ਸੋਲਹੇ ਮ:੧ ਪੰ: ੧੦੨੧)

This couplet of Guru Nanak is comparable to Sloak by Guru Angad Dev, after the last pauri of Jap ji Sahib.

260) ਕੁਝੁ ਛੋਡਿ ਸਾਚੇ ਕਉ ਧਾਵਉ, ਜੋ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ॥

(ਮਾਰੂ ਮ:੧ ਪੰ:੧੦੨੮)

Forsake false and run for Truth, for then only one gets what one desires.

261) ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਕਰ ਮਾਨਹੁ ਇਉ ਆਤਮ ਰਾਮੈ ਲੀਨਾ ਹੈ ॥

(ਮਾਰੂ ਮ:੧ ਪੰ:੧੦੨੮)

Accept Guru's utterances True, this amounts to Naam simran.

262) ਰਾਮ ਨਾਮੁ ਗੁਰ ਬਚਨੀ ਬੋਲਹੁ, ਸੰਤ ਸਭਾ ਮਹਿ ਇਹ ਰਸੁ ਟੋਲਹੁ ॥ ਗੁਰਮਤਿ ਖੋਜਿ ਲਹਹੁ ਘਰੁ ਅਪਨਾ
ਬਹੁੜਿ ਨ ਗਰਭ ਮਝਾਰਾ ਹੇ ॥

(ਮਾਰੂ ਮ:੧ ਪੰ: ੧੦੩੦)

Say Lord's name with mouth and in company of Sages search for bliss. Search Guru's advice in thy heart and one will not pass through birth death cycle again.

263) ਸਰਬ ਨਿਰੰਜਨ ਪੁਰਖੁ ਸੁਜਾਨਾ, ਅਦਲੁ ਕਰੇ ਗੁਰ ਗਿਆਨ ਸਮਾਨਾ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੈ ਗਰਦਨਿ ਮਾਰੇ ਹਉਮੈ
ਲੋਭੁ ਚੁਕਾਇਆ ॥੬॥

(ਮਾਰੂ ਮ:੧ ਪੰ: ੧੦੪੦)

Beyond Illusion Lord pervades in every body, gives justice and is merged with Guru's knowledge. Under influence of Kaam and anger, one may twist the neck in directions all but ego and greed finish such off.

264) ਕਾਮ ਕ੍ਰੋਧ ਪਰਹਰੁ ਪਰ ਨਿੰਦਾ, ਲਬੁ ਲੋਭੁ ਤਜਿ ਹੋਹੁ ਨਿਚਿੰਦਾ ॥ ਭ੍ਰਮ ਕਾ ਸੰਗਲੁ ਤੋੜਿ ਨਿਰਾਲਾ ਹਰਿ ਅੰਤਰ

ਹਰਿ ਰਸੁ ਪਾਇਆ ॥

(ਮਾਰੂ ਮ:੧ ਪੰ: ੧੦੪੧)

Forsaking kaam, anger and slandering others as also greed one becomes care free and without any worry. One has to break loose the chains of superstitions to be beyond illusion and one finds the bliss in his own mind.

265) ਮਨਮੁਖੁ ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਵਿਗੁਤਾ ਅੰਤਰ ਲੋਭ ਭਉਕੈ ਜਿਸੁ ਕੁਤਾ ॥ ਜਮਕਾਲੁ ਤਿਸੁ ਕਦੇ ਨ ਛੋਡੈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਈ ਹੇ ॥੮॥

(ਮਾਰੂ ਮ:੩ ਪੰ: ੧੦੪੬)

Self oriented has wasted himself slandering others, in his mind greed is gaining power as dog barks more and more. Call of death never spares such, has to repent at the end.

266) ਦੁਰਮਤਿ ਭੂਠੀ ਬੁਰੀ ਬੁਰਿਆਰਿ, ਅਉਗਣਿਆਰੀ ਅਉਗਣਿਆਰਿ ॥ ਕਚੀ ਮਤਿ ਫਕਿ ਮੁਖਿ ਬੋਲੈ ਦੁਰਮਤਿ ਨਾਮੁ ਨ ਪਾਈ ਹੇ ॥੫॥

(ਮਾਰੂ ਮ:੩ ਪੰ: ੧੦੪੭)

Wrongly advised bride is intoxicated in bad ways and all evils reside in her. Her ill wisdom lead her wrong path, speaks course and knows not the Naam of Lord.

267) ਬੇਦ ਪੜਹਿ ਹਰਿਨਾਮੁ ਨ ਬੂਝਹਿ ਮਾਇਆ ਕਾਰਣਿ ਪੜਿ ਪੜਿ ਲੂਝਹਿ, ਅੰਤਰਿ ਮੈਲੁ ਅਗਿਆਨੀ ਅੰਧਾ ਕਿਉ ਕਰਿ ਦੁਤਰੁ ਤਰੀਜੈ ਹੇ ॥੧੪॥

(ਮਾਰੂ ਮ:੩ ਪੰ:੧੦੫੦)

Reads from holy books but understands not the essence of Lord. For few coins reads and reads and gets irritated inside. With filth of evils inside how can the knowledge less blind cross the difficult ocean? (Does it not apply to our holy institutes today?)

268) ਦੁਖੁ ਸੁਖੁ ਕਰਤੈ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ ਦੂਜਾ ਭਾਉ ਆਪਿ ਵਰਤਾਇਆ, ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਅਲਿਪਤੋ ਵਰਤੈ ਮਨਮੁਖ ਕਾ ਕਿਆ ਵੇਸਾਰਾ ਹੇ ॥੫॥

(ਮਾਰੂ ਮ:੩ ਪੰ: ੧੦੫੪)

Suffering or well being is ordained from beginning only by Creator, also love for illusion. Who is Guru oriented is touched not by illusion but one cannot say the same about who is self-oriented.

269) ਅੰਤਰਿ ਲੋਭੁ ਮਨਿ ਮੈਲੈ ਮਲੁ ਲਾਏ, ਮੈਲੇ ਕਰਮ ਕਰੇ ਦੁਖੁ ਪਾਏ ॥ ਕੂੜੇ ਕੂੜੁ ਕਰੇ ਵਾਪਾਰਾ ਕੂੜੁ ਬੋਲਿ ਦੁਖੁ ਪਾਇਦਾ ॥

(ਮਾਰੂ ਮ:੩ ਪੰ: ੧੦੬੨)

Who is soaked in greed his mind is full of filth, does wrong deeds and suffers. Such trade in false, tells lies and suffer.

270) ਅਨੇਕ ਜਤਨ ਕਰੇ ਇੰਦ੍ਰੀ ਵਸਿ ਨ ਹੋਈ, ਕਾਮ ਕਰੋਧਿ ਜਲੈ ਸਭੁ ਕੋਈ ॥ ਸਤਿਗੁਰੁ ਸੇਵੈ ਮਨੁ ਵਸਿ ਆਵੈ ਮਨ ਮਾਰੇ ਮਨਹਿ ਸਮਾਇਦਾ ॥੧੫॥

(ਮਾਰੂ ਮ:੩ ਪੰ: ੧੦੬੩)

Try as one may, kaam cannot be controlled, all are burning in fire of kaam and anger. Who takes refuge under the True Guru can control his mind and dwells the Lord in mind.

271) ਜੋ ਤੁਧੁ ਕਰਣਾ ਸੋ ਕਰ ਪਾਇਆ, ਭਾਣੇ ਵਿਚਿ ਕੋ ਵਿਰਲਾ ਆਇਆ, ਭਾਣਾ ਮੰਨੇ ਸੋ ਸੁਖੁ ਪਾਏ ਭਾਣੇ ਵਿਚਿ ਸੁਖੁ ਪਾਇਦਾ ॥੧॥

(ਮਾਰੂ ਮ:੩ ਪੰ:੧੦੬੩)

What Thou want to do, Thou do it, Lord. Rare that someone accept Thy Will graciously. Who does accept lives in peace, acceptance of Thy Will brings bliss.

272) ਹੋਵਾ ਪੰਡਿਤੁ ਜੋਤਕੀ ਵੇਦ ਪੜਾ ਮੁਖਿ ਚਾਰਿ, ਨਵ ਖੰਡ ਮਧੇ ਪੂਜੀਆ ਆਪਣੇ ਚਜਿ ਵੀਚਾਰਿ ॥ ਮਤੁ ਸਚਾ ਅਖਰੁ ਭੁਲਿ ਜਾਇ ਚਉਕੈ ਭਿਟੈ ਨ ਕੋਇ, ਬੂਠੇ ਚਉਕੇ ਨਾਨਕਾ ਸਚਾ ਏਕੋ ਸੋਇ॥ (ਮਾਰੂ ਦੀ ਵਾਰ ਸਲੋਕ ਮ:੩ ਪੰ: ੧੦੯੦)

If one becomes scholar of Vedas and astrologer, can reproduce all four verbally, the whole world honours the ways and thoughts and carefully watch lest the sanctifies square is polluted not by any low-caste, Nanak, the Truth is only the Ultimate One, all rest is vain.

273) ਲੋਕੁ ਅਵਗੁਣਾ ਕੀ ਬੰਨੈ ਗੰਠੜੀ ਗੁਣ ਨ ਵਿਹਾਝੈ ਕੋਇ, ਗੁਣ ਕਾ ਗਾਹਕੁ ਨਾਨਕਾ ਵਿਰਲਾ ਕੋਈ ਹੋਇ ॥

(ਮਾਰੂ ਵਾਰ ਸਲੋਕ ਮ:੩ ਪੰ: ੧੦੯੨)

People exit from the world carrying load of demerits, merits are no where, Nanak, rare it is to come across a customer for merits.

274) ਹਉਮੈ ਕਰੀ ਤਾਂ ਤੂ ਨਾਹੀ ਤੂ ਹੋਵਹਿ ਹਉ ਨਾਹਿ, ਬੁਝਹੁ ਗਿਆਨੀ ਬੁਝਣਾ ਏਹ ਅਕਥ ਕਥਾ ਮਨ ਮਾਹਿ ॥

(ਮਾਰੂ ਵਾਰ ਸਲੋਕ ਮ:੩ ਪੰ: ੧੦੯੨)

When I am in ego mood, Thou not there but when I dwell Thou in my heart ego runs away. Oh great scholar, this secret of indescribable Lord should be properly understood.

275) ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਆਣੇ ਰਾਸਿ, ਤਿਸੈ ਅਗੈ ਨਾਨਕਾ ਖਲਿਇ ਕੀਚੈ ਅਰਦਾਸਿ ॥

(ਵਾਰ ਮਾਰੂ ਸਲੋਕ ਮ:੨ ਪੰ: ੧੦੯੩)

Himself He knows Himself He does Himself He corrects also, Nanak, one should stand before Lord respectfully and pray.

276) ਮਾਇਆ ਮਨਹੁ ਨ ਵੀਸਰੈ ਮਾਂਗੈ ਦੰਮਾ ਦੰਮ, ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਨਾਨਕ ਨਹੀ ਕਰੰਮ ॥

(ਮਾਰੂ ਵਾਰ ਮ:੫ ਪੰ: ੧੦੯੩)

Forgets not the glitter of illusion that demands more and more, Nanak, remember not the Lord, this is no sign of good luck.

277) ਆਇਆ ਓਹੁ ਪ੍ਰਵਾਣੁ ਹੈ ਜਿ ਕੁਲ ਕਾ ਕਰੇ ਉਧਾਰੁ, ਅਗੈ ਜਾਤਿ ਨ ਪੁਛੀਐ ਕਰਣੀ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥

(ਮਾਰੂ ਮ:੩ ਪੰ: ੧੦੯੪)

Who did something good for the community, his coming in world is approved in the Court of the Lord where one's status, position or caste is considered not, only Deeds and devotion to Word matters.

278) ਦੁਰਜਨ ਦੂਜਾ ਭਾਉ ਹੈ ਵੇਛੋੜਾ ਹਉਮੈ ਰੋਗੁ, ਸਜਣੁ ਸਚਾ ਪਾਤਸ਼ਾਹੁ ਜਿਸੁ ਮਿਲਿ ਕੀਚੈ ਭੋਗੁ ॥

(ਮਾਰੂ ਵਾਰ ਮ:੫ ਪੰ: ੧੦੯੪)

To love some other (God) is the enemy, ego is disease that lets one not meet the Lord. True King is the real friend meeting whom one enjoys the bliss.

279) ਜਾ ਤੂ ਮੇਰੈ ਵਲਿ ਹੈ ਤਾ ਕਿਆ ਮੁਹਛੰਦਾ ॥ ਤੁਧੁ ਸਭੁ ਕਿਛੁ ਮੈਨੋ ਸਉਪਿਆ ਜਾ ਤੇਰਾ ਬੰਦਾ ॥ ਲਖਮੀ ਤੋਟਿ ਨ ਆਵਈ ਖਾਇ ਖਰਚਿ ਰਹੰਦਾ ॥ ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਸਭ ਸੇਵ ਕਰੰਦਾ ॥ ਏਹ ਵੈਰੀ ਮਿਤ੍ਰ ਸਭਿ ਕੀਤਿਆ ਨਹ ਮੰਗਹਿ ਮੰਦਾ ॥ ਲੇਖਾ ਕੋਇ ਨ ਪੁਛਈ ਜਾ ਹਰਿ ਬਖਸੰਦਾ ॥ ਅਨੰਦੁ ਭਇਆ ਸੁਖੁ ਪਾਇਆ ਮਿਲਿ ਗੁਰ ਗੋਵਿੰਦਾ ॥ ਸਭੇ ਕਾਜ ਸਵਾਰਿਐ ਜਾ ਤੁਧੁ ਭਾਵੰਦਾ ॥
(ਡਖਣੇ ਮ:ਪ ਪੰ: ੧੦੯੬)

When Thou are with me, my Lord, I need not depend on any other. I be Thy slave and Thou hand over every thing to me, have no shortage of money (Naam) for sustaining and other incidental expenses. Hundreds of thousands people come to serve me. Thou makes my enemies my friends who do not wish ill of me. No one asks for accounts when Lord bestows. Meeting the Lord, is bliss and Whom Thou like, all his jobs are taken care of.

280) ਨਿਰਭਉ ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾਲਿ ਮਾਇਆ ਰਚਾ ॥ ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਬਹੁ ਜੋਨੀ ਨਚਾ ॥ ਬਚਨੁ ਕਰੇ ਤੈ ਖਿਸਕਿ ਜਾਇ ਬੋਲੇ ਸਭੁ ਕਚਾ ॥ ਅੰਦਰਹੁ ਬੋਥਾ ਕੂੜਿਆਰੁ ਕੂੜੀ ਸਭ ਖਚਾ ॥ ਵੈਰੁ ਕਰੇ ਨਿਰਵੈਰ ਨਾਲਿ ਝੂਠੇ ਲਾਲਚਾ ॥ ਮਾਰਿਆ ਸਚੈ ਪਾਤਿਸਾਹਿ ਵੇਖਿ ਧੁਰਿ ਕਰਮਚਾ ॥ ਜਮਦੂਤੀ ਹੈ ਹੋਰਿਆ ਦੁਖ ਹੀ ਮਹਿ ਪਚਾ ॥ ਹੋਆ ਤਪਾਵਸੁ ਧਰਮ ਕਾ ਨਾਨਕ ਦਰਿ ਸਚਾ ॥
(ਡਖਣੇ ਮ:ਪ ਪੰ: ੧੦੯੯)

Who forgets the One beyond fear and is intoxicated with illusion keeps dancing in the birth death cycle. He speaks and retracts soon, tells lies only. Such are empty inside, and all false. He makes enmity with One beyond malice entrapped in false greed. Seeing actions of such True King has killed conscious from beginning only. Having been in misery, such are always on the look out for death angel, Nanak, In the Court of True One there is justice of Dharma.

281) ਸਚੁ ਸੁਹਾਵਾ ਕਾਢੀਐ ਕੂੜੈ ਕੂੜੀ ਸੋਇ, ਨਾਨਕ ਵਿਰਲੇ ਜਾਣੀਐ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ ॥
(ਡਖਣੇ ਮ:ਪ ਪੰ: ੧੧੦੦)

Truth (Naam wealth) is considered wonderful and falsehood (worldly wealth) as useless, yet rare one sees who has load of Truth on him.

282) ਪਹਿਲਾ ਮਰਣੁ ਕਬੁਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ, ਹੋਹ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥
(ਡਖਣੇ ਮ:ਪ ਪੰ: ੧੧੦੨)

First thou accept to die forsaking any hope to live, be dust of every one's feet (give up ego and be humble), then only come to me for being enlightened.

283) ਜਟਾ ਭਸਮ ਲੇਪਨ ਕੀਆ ਕਹਾ ਗੁਫਾ ਮਹਿ ਬਾਸੁ, ਮਨੁ ਜੀਤੇ ਜਗੁ ਜੀਤਿਆ ਜਾਂ ਤੇ ਬਿਖਿਆ ਤੇ ਹੋਇ ਉਦਾਸੁ ॥

If thou plaster thy hair with ashes or live in caves, so what? Who has controlled his mind, has won the world because they are disappointed with illusion.

284) ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ਗੁਰਿ ਗਿਆਨੁ ਦੀਆ ਸਮਝਾਇ, ਅੰਤਰਗਤਿ ਹਰਿ ਭੋਟਿਆ ਅਬ ਮੇਰਾ ਮਨੁ ਕਤਹੁ ਨ ਜਾਇ ॥
(ਮਾਰੂ ਕਬੀਰ ਜੀ ਪੰ: ੧੧੦੩)

Says Kabir, I have understood now, Guru has bestowed knowledge. I have found the Lord in my own heart and my mind needs not search any where else.

285) ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਓ ॥ ਖੇਤੁ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੂਝਨ ਕੇ ਦਾਉ ॥੧॥ ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥ ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥੨॥ (ਕਬੀਰ ਜੀ ਪੰ:੧੧੦੫)

Considering this world as the battlefield, who stands and fight the evils is true warrior and thinks this life an opportunity to win against sins. In his mind, beat the battle drum and he aims at the right point, on the lotus feet of Lord. He also is warrior who has gut to support the poor dwelling Lord unto his heart, even at the risk of being cut into bits but retreats never from the Truth.

286) ਲਾਲਚ ਲਾਗੇ ਜਨਮੁ ਗਵਾਇਆ ਮਾਇਆ ਭਰਮ ਭੁਲਾਹਿਗਾ, ਧਨ ਜੋਬਨ ਕਾ ਗਰਬੁ ਨ ਕੀਜੈ ਕਾਗਦ ਜਿਉ ਗਲਿ ਜਾਹਿਗਾ ॥ (ਮਾਰੂ ਕਬੀਰ ਜੀ, ਪੰ: ੧੧੦੬)

Wasted thy life for sake of greed, illusion misguided thee. Pride thyself not of wealth or youth, they rot like paper.

287) ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਮਝ ਅਚੇਤ ਇਆਣਿਆ ਰਾਮ, ਏ ਮਨ ਮੇਰਿਆ ਛਡਿ ਅਵਗਣ ਗੁਣੀ ਸਮਾਇਆ ਰਾਮ॥ (ਤੁਖਾਰੀ ਮ:੧ ਪੰ:੧੧੧੨)

Careless Mind mine, understand this fully awake and forsake evil deeds dwell unto the merits of Lord.

288) ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰੀਅਹੁ ਕੋਈ, ਬ੍ਰਹਮੁ ਬਿੰਦੇ ਸੋ ਬ੍ਰਾਹਮਣ ਹੋਈ ॥ ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰਿ ਮੁਰਖ ਗਵਾਰਾ, ਇਸ ਗਰਬ ਤੇ ਚਲਹਿ ਬਹੁਤੁ ਵਿਕਾਰਾ ॥ (ਭੋਰਉ ਮ:੩ ਪੰ: ੧੧੨੮)

Mind Mine, take not pride of the caste, who has knowledge of Brahma is Brahmin. Foolish Mind, pride not for the caste, for this pride leads to other evils.

289) ਖੂਬ ਖੂਬ ਖੂਬ ਖੂਬ ਖੂਬ ਤੇਰੇ ਨਾਮਿ, ਝੂਠ ਝੂਠ ਝੂਠ ਝੂਠ ਦੁਨੀ ਗੁਮਾਨੁ ॥ (ਭੋਰਉ ਮ:੫ ਪੰ: ੧੧੩੮)

Thy Naam, Oh Lord, is beautiful, wonderful and sweet. False, false, false is worldly pride.

290) ਨਿਕਟਿ ਨ ਜਾਨੈ ਬੋਲੈ ਕੂੜੁ, ਮਾਇਆ ਮੋਹਿ ਮੂਠਾ ਹੈ ਮੂੜੁ ॥ ਅੰਤਰਿ ਵਸਤੁ ਦਿਸੰਤਰਿ ਜਾਇ, ਬਾਝੁ ਗੁਰੂ ਹੈ ਭਰਮਿ ਭੁਲਾਇ ॥ (ਭੋਰਉ ਮ:੫ ਪੰ: ੧੧੩੯)

Who understands not Lord close by, is telling lies, lured by illusion the fool has been cheated. Lord resides in the heart and he seeks outside, without Guru one wanders in ignorance.

291) ਪ੍ਰਥਮੇ ਛੋਡੀ ਪਰਾਈ ਨਿੰਦਾ, ਉਤਰਿ ਗਈ ਸਭ ਮਨ ਕੀ ਚਿੰਦਾ ॥ ਲੋਭੁ ਮੋਹੁ ਕੀਨੋ ਦੂਰਿ, ਪਰਮ ਬੈਸਨੋ ਪ੍ਰਭ ਪੇਖਿ ਹਜੂਰਿ ॥ (ਭੋਰਉ ਮ:੫ ਪੰ:੧੧੪੭)

First forsake slandering others and have worry free peace of mind. Who forsakes greed and worldly attachment finds the True Vishnu near.

292) ਮਾਥੇ ਤਿਲਕੁ ਹਥਿ ਮਾਲਾ ਬਾਨਾਂ, ਲੋਗਨ ਰਾਮੁ ਖਿਲਉਨਾ ਜਾਨਾ ॥ ਜਉ ਹਉ ਬਉਰਾ ਤਉ ਰਾਮ ਤੋਰਾ, ਲੋਗੁ ਮਰਮੁ ਕਹ ਜਾਨੈ ਮੋਰਾ ॥ (ਭੋਰਉ ਕਬੀਰ ਜੀ, ਪੰ:੧੧੫੮)

Sandal mark on the forehead and holding beads in the hand is no apparel to please the Lord. People think Lord a toy who can be pleased with such gimmicks. If I am mad, I have the satisfaction that I am Lord's devotee, people understand not the secret of my heart.

293) ਜੇ ਮਿਰਤਕ ਕਉ ਚੰਦਨ ਚੜਾਵੈ, ਉਸ ਤੇ ਕਹਹੁ ਕਵਨ ਫਲ ਪਾਵੈ ॥ ਜੇ ਮਿਰਤਕ ਕਉ ਬਿਸਟਾ ਮਾਹਿ
ਰੁਲਾਈ ਤਾਂ ਮਿਰਤਕ ਕਾ ਕਿਆ ਘਟਿ ਜਾਈ ॥ (ਭੋਰਉ ਮ:੫, ਪੰ: ੧੧੬੦)

If thou smear sandal paste on dead idol how does the idol get any better, if thou throw it in dust what does it loose ?

294) ਤੂ ਅਭੁਲੁ ਨ ਭੁਲੋ ਕਦੇ ਨਾਹਿ, ਗੁਰੁ ਸਬਦੁ ਸੁਣਾਏ ਮਤਿ ਅਗਾਹਿ ॥ ਤੂ ਮੋਟਉ ਠਾਕੁਰੁ ਸਬਦ ਮਾਹਿ, ਮਨੁ
ਨਾਨਕ ਮਾਨਿਆ ਸਚੁ ਸਲਾਹਿ ॥ (ਬਸੰਤ ਮ:੧ ਪੰ: ੧੧੮੮)

Lord, Thou unforgetful ever, forgets any thing never. With Thy Grace, Lord, who listens Guru's utterances ponders deep. Lord, Thou great sustainer, pervades in Thy Word, who dwells unto Thy Word is rewarded praises of Truth.

295) ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ ਤਿਸੁ ਚੇਤਹਿ ਨਾਹਿ, ਮੜੀ ਮਸਾਣੀ ਮੂੜੇ ਜੋਗ ਨਾਹਿ ॥ ਗੁਣ ਨਾਨਕੁ ਬੋਲੈ ਭਲੀ
ਬਾਣਿ, ਤੁਮ ਹਰੇ ਸੁਜਾਖੇ ਲੇਹੁ ਪਛਾਣਿ ॥ (ਬਸੰਤ ਮ:੧ ਪੰ: ੧੧੯੦)

Who gifted thee with life and body, thou remember Him not, Oh fool, smearing body with ashes and wandering in cremation grounds doesn't make thee Yogi. Nanak speaks the True Word, if thou have spiritual eyes open, can recognise the Truth.

296) ਕਬੀਰਿ ਧਿਆਇਓ ਏਕ ਰੰਗ, ਨਾਮਦੇਵ ਹਰਿ ਜੀਉ ਬਸਹਿ ਸੰਗਿ ॥ ਰਵਿਦਾਸ ਧਿਆਏ ਪ੍ਰਭ ਅਨੂਪ, ਗੁਰੁ
ਨਾਨਕ ਦੇਵ ਗੋਵਿੰਦ ਰੂਪ ॥ (ਬਸੰਤ ਮ:੫ ਪੰ: ੧੧੯੨)

Kabir worshipped Lord with love in his mind continuously, Namdev dwelled Lord in his heart all the time. Ravdass worshipped Lord's praises and all were blessed. Nanak, Guru and Lord are same.

297) ਕਾਮੁ ਕਰੋਧੁ ਝੂਠ ਤਜਿ ਨਿੰਦਾ, ਹਰਿ ਸਿਮਰਨਿ ਬੰਧਨ ਤੂਟੇ ॥ ਮੋਹ ਮਗਨ ਅਹੰ ਅੰਧ ਮਮਤਾ ਗੁਰੁ ਕਿਰਪਾ ਤੇ
ਛੂਟੇ ॥ (ਸਾਰਗ ਮ:੫ ਪੰ: ੧੨੦੬)

Forsaking kaam, anger falsehood and slandering others, worshiping Lord breaks all bonds. Guru's blessing releases one drowned in sea of attachment and blind with ego.

298) ਜੇ ਤਖਤਿ ਬੈਸਾਲਹਿ ਤਉ ਦਾਸ ਤੁਮਾਰੇ ਘਾਸੁ ਬਢਾਵਹਿ ਕੇਤਕ ਬੋਲਾਂ, ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪੁਰਖ ਬਿਧਾਤੇ
ਮੇਰੇ ਠਾਕੁਰ ਅਗਹ ਅਤੋਲਾ ॥ (ਸਾਰਗ ਮ:੫ ਪੰ: ੧੨੧੧)

Lord, if Thou bestowed me throne, I am still Thy servant, if Thou choose to make me grass-cutter what objection can I have. Nanak Lord Creator, cannot be weighed, is my Master.

299) ਹਮ ਭੁਲਹ ਤੁਮ ਸਦਾ ਅਭੁਲਾ ਹਮ ਪਤਿਤ ਤੁਮ ਪਤਿਤ ਉਧਰੀਆ, ਹਮ ਨੀਚ ਬਿਰਖ ਤੁਮ ਮੈਲਾਗਰ ਲਾਜ
ਸੰਗਿ ਸੰਗਿ ਬਸਰੀਆ ॥ (ਸਾਰਗ ਮ:੫ ਪੰ: ੧੨੧੩)

Forgetful ever I am, Lord, Thou never forgets, I am apostate Thou save me from the sins. I am like a low tree Thou Sandal tree who parts fragrance to who live near Thee.

300) ਬੂਝੀ ਤ੍ਰਿਸਨਾ ਸਹਜਿ ਸੁਹੇਲਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਜਾਰੇ ॥ ਆਇ ਨ ਜਾਇ ਬਸੈ ਇਹ ਠਾਹਰ ਜਹ ਆਸਨੁ

ਨਿਰੰਕਾਰੇ ॥ ੧ ॥ ਏਕੈ ਪਰਗਟੁ ਏਕੈ ਗੁਪਤਾ ਏਕੈ ਹੁੰਧੁਕਾਰੇ ॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਕਹੁ ਨਾਨਕ ਸਾਚੁ ਬੀਚਾਰੇ ॥

Naam has satiated desires intuitively and kaam, anger, poison are all burnt. Mind now wanders not and remains where Lord sits. The Lord Himself manifests or hides, in the primal beginning, ages all till the end, the same Ultimate One, Nanak, is the Truth.

301) ਰਸਨਾ ਜਪਤੀ ਤੂਹੀ ਤੂਹੀ ॥ ਮਾਤ ਗਰਭ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਕ ਮ੍ਰਿਤ ਮੰਡਲ ਇਕ ਤੂਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥
ਤੁਮਹਿ ਪਿਤਾ ਤੁਮ ਹੀ ਫੁਨਿ ਮਾਤਾ ਤੁਮਹਿ ਮੀਤ ਹਿਤ ਭ੍ਰਾਤਾ ॥ ਤੁਮ ਪਰਵਾਰ ਤੁਮਹਿ ਆਧਾਰਾ ਤੁਮਹਿ ਜੀਅ ਪ੍ਰਾਨਦਾਤਾ ॥ ੧ ॥
ਤੁਮਹਿ ਖਜੀਨਾ ਤੁਮਹਿ ਜਰੀਨਾ ਤੁਮ ਹੀ ਮਾਣਿਕ ਲਾਲਾ ॥ ਤੁਮਹਿ ਪਾਰਜਾਤ ਗੁਰ ਤੇ ਪਾਏ ਤਉ ਨਾਨਕ ਭਏ ਨਿਹਾਲਾ ॥

My tongue worships only Thee, Thee. In the abdomen of mother or in the world only Thou sustain all. Thou are father, also mother, Thou friend also brother. Thou are my family also my support, Thou give life to me. Thou are my treasure, my wealth as also my precious gems. Thou are my paarjat, Nanak, meeting Lord one is in bliss for ever.

302) ਆਇਓ ਸੁਨਨ ਪੜਨ ਕਉ ਬਾਣੀ ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਲਗਹਿ ਅਨ ਲਾਲਚਿ ਬਿਰਥਾ ਜਨਮੁ ਪਰਾਣੀ ॥੧੨੫੮॥ ਸਮਝੁ ਅਚੇਤ ਚੇਤਿ ਮਨ ਮੇਰੇ ਕਥੀ ਸੰਤਨ ਅਕਥ ਕਹਾਣੀ ॥ ਲਾਭੁ ਲੈਹੁ ਹਰਿ ਰਿਦੈ ਅਰਾਧਹੁ ਛੁਟਕੈ ਆਵਣ ਜਾਣੀ ॥੧॥ ਉਦਮੁ ਸਕਤਿ ਸਿਆਣਪ ਤੁਮ੍ਹਰੀ ਦੇਹਿ ਤ ਨਾਮੁ ਵਖਾਣੀ ॥ ਸੇਈ ਭਗਤ ਭਗਤਿ ਸੇ ਲਾਗੇ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਭਾਣੀ ॥

One comes in the world to listen, to read scripture. Who forgets Naam and gets engrossed in greed has wasted life. Understand my lazy mind, be alert, Sages are telling the story that cannot be said. Worshipping Lord one makes profit and is saved from coming going cycle. Oh Lord, Thy power, Thy wisdom Thy effort, it can show the path of Naam. Nanak, whom Lord likes become devotees.

303) ਟੂਟੀ ਨਿੰਦਕ ਕੀ ਅਧ ਬੀਚ, ਜਨ ਕਾ ਰਾਖਾ ਆਪਿ ਸੁਆਮੀ ਬੇਮੁਖ ਕਉ ਆਇ ਪਹੁਚੀ ਮੀਚ ॥

(ਸਾਰਗ ਮ:੫ ਪੰ: ੧੨੨੪)

Slanderer's support snaps in the middle, Sages are protected by Master. Who turn away from Master, death catches them.

304) ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ, ਸਾਧਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥ (ਸਾਰਗ ਮ:੫ ਪੰ:੧੨੨੬)

The book (Gurbani) is the place where Lord lives, Sing praises of Lord in company of sages. It is complete knowledge of Lord.

305) ਆਪਿ ਉਪਾਏ ਨਾਨਕਾ ਆਪੇ ਰਖੈ ਵੇਕ ॥ ਮੰਦਾ ਕਿਸ ਨੇ ਆਖੀਐ ਜਾਂ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ॥ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਵੇਖੈ ਧੰਧੈ ਲਾਇ ॥ ਕਿਸੈ ਥੋੜਾ ਕਿਸੈ ਅਗਲਾ ਖਾਲੀ ਕੋਈ ਨਾਹਿ ॥ ਆਵਹਿ ਨੰਗੇ ਜਾਹਿ ਨੰਗੇ ਵਿਚੇ ਕਰਹਿ ਵਿਥਾਰ ॥
ਨਾਨਕ ਹੁਕਮੁ ਨ ਜਾਣੀਐ ਅਗੈ ਕਾਈ ਕਾਰ ॥ (ਸਾਰਗ ਵਾਰ ਮ:੨ ਪੰ: ੧੨੩੮)

Himself Lord creates and keeps them apart, whom to call bad when all belong to the same Master. Same is Master of all who looks after them and keeps them engaged. Some receive less others receive more but none goes empty handed. Empty handed one comes and empty handed he returns but in between he spreads so much. Nanak, none knows what one may be asked to do in the yond.

306) ਤਿਸੁ ਸਿਉ ਕੈਸਾ ਬੋਲਣਾ ਜਿ ਆਪੇ ਜਾਣੈ ਜਾਣੁ ॥ ਚੀਰੀ ਜਾ ਕੀ ਨਾ ਫਿਰੈ ਸਾਹਿਬੁ ਸੇ ਪਰਵਾਣੁ ॥ ਚੀਰੀ ਜਿਸ

ਕੀ ਚਲਣਾ ਮੀਰ ਮਲਕ ਸਲਾਰ ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਜਿਨ੍ਹਾ ਚੀਰੀ ਚਲਣਾ ਹਥਿ ਤਿਨ੍ਹਾ ਕਿਛੁ ਨਾਹੀ ॥
ਸਾਹਿਬ ਕਾ ਫੁਰਮਾਣੁ ਹੋਇ ਉਠੀ ਕਰਲੈ ਪਾਹਿ ॥ ਜੇਹਾ ਚੀਰੀ ਲਿਖਿਆ ਤੇਹਾ ਹੁਕਮੁ ਕਮਾਹਿ ॥ ਘਲੇ ਆਵਹਿ ਨਾਨਕਾ ਸਦੇ ਉਠੀ
ਜਾਹਿ ॥

(ਸਾਰਗ ਵਾਰ ਮ:੨ ਪੰ:੧੨੩੯)

It becomes not to say to who knows inner thoughts of all, whose command, as He wants, cannot be sent back. Kings, generals and wealthy all obey His command, Nanak, what Lord likes, that is correct. Who are to obey His command, themselves have no power to do any thing. When Master commands one is to carry out immediately. As Lord orders so one comes (in world) and when the call arrives, one departs.

307) ਮਰਣਿ ਨ ਮੂਰਤੁ ਪੁਛਿਆ ਪੁਛੀ ਬਿਤਿ ਨ ਵਾਰੁ ॥ ਇਕਨ੍ਹੀ ਲਦਿਆ ਇਕਿ ਲਦਿ ਚਲੇ ਇਕਨ੍ਹੀ ਬਧੇ ਭਾਰ ॥
ਇਕਨ੍ਹਾ ਹੋਈ ਸਾਖਤੀ ਇਕਨ੍ਹਾ ਹੋਈ ਸਾਰ ॥ ਲਸਕਰ ਸਣੇ ਦਮਾਮਿਆ ਛੁਟੇ ਬੰਕ ਦੁਆਰ ॥ ਨਾਨਕ ਢੇਰੀ ਛਾਰੁ ਕੀ ਭੀ ਫਿਰਿ
ਹੋਈ ਛਾਰ ॥

(ਸਾਰਗ ਸਲੋਕ ਮ:੧ ਪੰ: ੧੨੪੪)

Death doesn't look for pious day or time or week. Many have their loads ready some have done their packing. Army bugles and beautiful bungalows will remain here only and soldiers will depart. Nanak, body that was made from dust returns back to dust.

308) ਨਾਨਕ ਢੇਰੀ ਢਹਿ ਪਈ ਮਿਟੀ ਸੰਦਾ ਕੋਟੁ ॥ ਭੀਤਰਿ ਚੋਰੁ ਬਹਾਲਿਆ ਖੋਟੁ ਵੇ ਜੀਆ ਖੋਟੁ ॥

(ਸਲੋਕ ਮ:੧ ਪੰ: ੧੨੪੪)

Inside thou nourished falsehood all the time, this lump of dust will crumple thee down.

309) ਜਿਨ ਅੰਦਰਿ ਨਿੰਦਾ ਦੁਸਟੁ ਹੈ ਨਕ ਵਢੇ ਨਕ ਵਢਾਇਆ ॥ ਮਹਾ ਕਰੂਪ ਦੁਖੀਏ ਸਦਾ ਕਾਲੇ ਮੁਹ ਮਾਇਆ ॥
ਭਲਕੇ ਉਠਿ ਨਿਤ ਪਰ ਦਰਬੁ ਹਿਰਹਿ ਹਰਿ ਨਾਮੁ ਚੁਰਾਇਆ ॥ ਹਰਿ ਜੀਉ ਤਿਨ ਕੀ ਸੰਗਤਿ ਮਤ ਕਰਹੁ ਰਖਿ ਲੇਹੁ ਹਰਿ
ਰਾਇਆ ॥ ਨਾਨਕ ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਦੇ ਮਨਮੁਖਿ ਦੁਖੁ ਪਾਇਆ ॥

(ਪਉੜੀ ਮ:੧ ਪੰ: ੧੨੪੪)

Who have the demon of slander in them have no respect. They suffer and their ugly faces are blackened. Who try to steal other's wealth (Naam) by slander, their own is lost. Lord, save us from company of such. Nanak, self oriented ones earned bad for their previous deeds and still do it and suffer.

310) ਨਾਂਗੇ ਆਵਣਾ ਨਾਂਗੇ ਜਾਣਾ ਹਰਿ ਹੁਕਮੁ ਪਾਇਆ ਕਿਆ ਕੀਜੈ, ਜਿਸ ਕੀ ਵਸਤੁ ਸੋਈ ਲੈ ਜਾਇਗਾ ਰੋਸੁ ਕਿਸੈ
ਸਿਉ ਕੀਜੈ ॥

(ਸਾਰਗ ਵਾਰ ਮ:੩ ਪੰ: ੧੨੪੬)

One comes into the world empty handed and goes back same way, this is how Lord ordained. Life belonged to whom has taken it back, one can't complain.

311) ਸਚੁ ਪੁਰਾਣਾ ਨਾ ਥੀਐ ਨਾਮੁ ਨ ਮੈਲਾ ਹੋਇ, ਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲੈ ਬਹੁਤਿ ਨ ਆਵਣੁ ਹੋਇ ॥ ਨਾਨਕ ਨਾਮਿ
ਵਿਸਾਰਿਐ ਆਵਣ ਜਾਣਾ ਦੋਇ ॥

(ਸਾਰਗ ਵਾਰ ਮ:੩ ਪੰ: ੧੨੪੮)

Truth is never old and Naam never gets tainted, who follows the Will of Guru, does not come back. Nanak, who forgets Naam, his coming and going both continue.

312) ਸਾਚੀ ਸੁਰਤਿ ਨਾਮਿ ਨਹੀ ਤ੍ਰਿਪਤੈ ਹਉਮੈ ਕਰਤ ਗਵਾਇਆ, ਪਰ ਧਨ ਪਰ ਨਾਰੀ ਰਤੁ ਨਿੰਦਾ ਬਿਖੁ ਖਾਈ
ਦੁਖੁ ਪਾਇਆ ॥ ਸਬਦੁ ਚੀਨਿ ਭੈ ਕਪਟ ਨ ਛੁਟੇ ਮਨਿ ਮਖਿ ਮਾਇਆ ਮਾਇਆ, ਅਜਗਰਿ ਭਾਰਿ ਲਦੇ ਅਤਿ ਭਾਰੀ ਮਰਿ ਜਨਮੇ

ਜਨਮੁ ਗਵਾਇਆ ॥

(ਮਲਾਰ ਮ:੧ ਪੰ: ੧੨੫੫)

Knowingly who got not drenched in Naam have wasted in doing of ego, entangled in love of other's wealth, wife and slander such are devouring poison and suffer. Understanding Word, such did not rid of fear and cheating and chattered illusion only. Such are burdened under heavy load of illusion, remain in the death birth cycle and wasted life.

313) ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ ਤੇ ਕਰਹਿ ਉਦਮੁ ਧੁਰਿ ਸਾਧੂ ਕੀ ਤਾਈ, ਕਿਲਵਿਖ ਮੈਲੁ ਭਰੇ ਪਰੇ ਹਮਰੈ ਵਿਚਿ ਹਮਰੀ ਮੈਲੁ ਸਾਧੂ ਕੀ ਧੁਰਿ ਗਵਾਈ ॥

(ਮਲਾਰ ਮ:੪ ਪੰ: ੧੨੬੩)

Ganges Jumna and other sacred rivers vie for the dust of feet of Sages which will clean the filth which is left there by other's (sinner's) immersions.

314) ਹਰਿ ਕਾ ਚਿਹਨੁ ਸੋਈ ਹਰਿ ਜਨ ਕਾ ਹਰਿ ਆਪੇ ਜਨ ਮਹਿ ਰਖਾਂਤਿ, ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਨਾਨਕੁ ਸਮਦਰਸੀ ਜਿਨਿ ਨਿੰਦਾ ਉਸਤਤਿ ਤਰੀ ਤਰਾਂਤਿ ॥

(ਮਲਾਰ ਮ:੪ ਪੰ: ੧੨੬੪)

Lord Himself puts His own reflection in who has dwelled Him in his heart, Blessed is Guru Nanak who sees every one as same and is beyond slander or praise and helps others.

315) ਅਨਿਕ ਪ੍ਰਕਾਰ ਭੋਜਨ ਬਹੁ ਕੀਏ ਬਹੁ ਬਿੰਜਨ ਮਿਸਟਾਏ, ਕਰੀ ਪਾਕਸਾਲ ਸੋਚ ਪਵਿਤ੍ਰਾ ਹੁਣਿ ਲਾਵਹੁ ਭੋਗੁ ਹਰਿ ਰਾਏ ॥

(ਮਲਾਰ ਮ:੫ ਪੰ: ੧੨੬੬)

Have prepared several sweet and delicious dishes, Kitchen (heart) has been cleaned and made pious, Lord, come and accept the offering. (very good and appropriate verse to say Grace at meal time.)

316) ਖੁਧਿਆ ਤ੍ਰਿਸਨਾ ਨਿੰਦਾ ਬੁਰੀ ਕਾਮ ਕ੍ਰੋਧ ਵਿਕਰਾਲੁ, ਏਨੀ ਅਖੀ ਨਦਰਿ ਨ ਆਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਬੀਚਾਰੁ ॥

(ਵਾਰ ਮਲਾਰ ਸਲੋਕ ਮ:੩ ਪੰ: ੧੨੭੯)

Hungers of desires, slander, kaam and anger are troublesome but one cannot see with these eyes unless one ponders over Word.

317) ਨਾਉ ਫਕੀਰੇ ਪਾਤਸਾਹੁ ਮੂਰਖ ਪੰਡਿਤ ਨਾਉ, ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੂ ਏਵੈ ਕਰੇ ਗੁਆਉ ॥ ਇਲਤਿ ਕਾ ਨਾਉ ਚਉਧਰੀ ਕੂੜੀ ਪੂਰੇ ਥਾਉ, ਨਾਨਕ, ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਕਲਿ ਕਾ ਏਹੁ ਨਿਆਉ ॥

(ਸਲੋਕ ਮ:੨ ਪੰ: ੧੨੮੮)

Penniless is named King and stupid called Pundit (scholar), blind one is named Tester, such is the talk in the world. Mischief maker is named Chief and False takes the front row seat, Nanak, Guru oriented understands such justice in this age.

318) ਰੂਪੈ ਕਾਮੈ ਦੋਸਤੀ ਭੁਖੈ ਸਾਦੈ ਗੰਢੁ ॥ ਲਬੈ ਮਾਲੈ ਘੁਲਿ ਮਿਲਿ ਮਿਚਲਿ ਉਘੈ ਸਉਤਿ ਪਲੰਘੁ ॥ ਭੰਉਕੈ ਕੋਪੁ ਖੁਆਰੁ ਹੋਇ ਫਕਤੁ ਪਿਟੇ ਅੰਧੁ ॥ ਚੁਪੈ ਚੰਗਾ ਨਾਨਕਾ ਵਿਣੁ ਨਾਵੈ ਮੁਹਿ ਗੰਧੁ ॥

(ਸਲੋਕ ਮ:੧ ਪੰ: ੧੨੮੮)

Beauty and kaam are friends as are hunger and taste. Wealth found is well mixed with sleep, for one who is yawning a narrow couch is like a bed. Angry talks much, disappointed he barks foul. Nanak, Without Naam mouth stinks foul, better be quiet.

319) ਰਾਜੁ ਮਾਲੁ ਰੂਪੁ ਜਾਤਿ ਜੋਬਨੁ ਪੰਜੇ ਠਗ ॥ ਏਨੀ ਠਗੀਂ ਜਗੁ ਠਗਿਆ ਕਿਨੈ ਨ ਰਖੀ ਲਜ ॥ ਏਨਾ ਠਗਨਿ ਠਗ ਸੇ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥ ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਹੋਰਿ ਕੇਤੇ ਮੁਠੇ ਜਾਹਿ ॥

(ਮ:੧ ਪੰ: ੧੨੮੮)

Power, wealth, beauty, high caste and youth are five cheats. Cheated by these, no one can protect thy dignity. Who take refuge of Guru's feet cannot be cheated by these. Nanak, many unlucky are being swindled by these.

320) ਪਹਿਲਾਂ ਮਾਸਹੁ ਨਿੰਮਿਆ ਮਾਸੈ ਅੰਦਰਿ ਵਾਸੁ ॥ ਜੀਉ ਪਾਇ ਮਾਸੁ ਮੁਹਿ ਮਿਲਿਆ ਹਡੁ ਚੰਮੁ ਤਨੁ ਮਾਸੁ ॥ ਮਾਸਹੁ ਬਾਹਰਿ ਕਢਿਆ ਮੰਮਾ ਮਾਸੁ ਗਿਰਾਸੁ ॥ ਮੁਹੁ ਮਾਸੈ ਕਾ ਜੀਭ ਮਾਸੈ ਕੀ ਮਾਸੈ ਅੰਦਰਿ ਸਾਸੁ ॥ ਵਡਾ ਹੋਆ ਵੀਆਹਿਆ ਘਰਿ ਲੈ ਆਇਆ ਮਾਸੁ ॥ ਮਾਸਹੁ ਹੀ ਮਾਸੁ ਉਪਜੈ ਮਾਸਹੁ ਸਭੇ ਸਾਕੁ ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਹੁਕਮੁ ਬੁਝੀਐ ਤਾਂ ਕੋ ਆਵੈ ਰਾਸਿ ॥ ਆਪਿ ਛੁਟੇ ਨਹ ਛੁਟੀਐ ਨਾਨਕ ਬਚਨਿ ਬਿਣਾਸੁ ॥ (ਸਲੋਕ ਮ:੧ ਪੰ: ੧੨੮੯)

One takes origin from flesh (semen) and remains in flesh (womb), when mobile has flesh (tongue) in the mouth, bones skin body mouth all are of flesh. Out of flesh (womb) one is nourished from flesh (breast), Mouth tongue all are flesh and in flesh one breaths. When young, gets married and brings home flesh. From flesh grows flesh, all relatives are of flesh. Nanak, meeting True Guru one understands Lord's Will, one cannot escape from flesh in life, this discussion is harmful.

321) ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ ॥ ਕਉਣੁ ਮਾਸੁ ਕਉਣੁ ਸਾਗੁ ਕਹਾਵੈ ਕਿਸੁ ਮਹਿ ਪਾਪੁ ਸਮਾਣੈ ॥ ਗੈਂਡਾ ਮਾਰਿ ਹੋਮ ਜਗ ਕੀਏ ਦੇਵਤਿਆ ਕੀ ਬਾਣੈ ॥ ਮਾਸੁ ਛੋਡਿ ਬੈਸਿ ਨਕੁ ਪਕੜਹਿ ਰਾਤੀ ਮਾਣਸ ਖਾਣੈ ॥ ਫੜੁ ਕਰਿ ਲੋਕਾਂ ਨੇ ਦਿਖਲਾਵਹਿ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਸੂਝੈ ॥ ਨਾਨਕ ਅੰਧੇ ਸਿਉ ਕਿਆ ਕਹੀਐ ਕਹੈ ਨ ਕਹਿਆ ਬੂਝੈ ॥ ਅੰਧਾ ਸੋਇ ਜਿ ਅੰਧੁ ਕਮਾਵੈ ਤਿਸੁ ਰਿਦੈ ਸਿ ਲੋਚਨ ਨਾਹੀ ॥ ਮਾਤ ਪਿਤਾ ਕੀ ਰਕਤੁ ਨਿਪੰਨੇ ਮਛੀ ਮਾਸੁ ਨ ਖਾਂਹੀ ॥ ਇਸਤ੍ਰੀ ਪੁਰਖੈ ਜਾਂ ਨਿਸਿ ਮੇਲਾ ਓਥੈ ਮੰਧੁ ਕਮਾਹੀ ॥ ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ ਨਾਹੀ ਚਤੁਰੁ ਕਹਾਵੈ ਪਾਂਡੇ ॥ ਬਾਹਰ ਕਾ ਮਾਸੁ ਮੰਦਾ ਸੁਆਮੀ ਘਰ ਕਾ ਮਾਸੁ ਚੰਗੇਰਾ ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਮਾਸਹੁ ਹੋਏ ਜੀਇ ਲਇਆ ਵਾਸੇਰਾ ॥ ਅਭਖੁ ਭਖਹਿ ਭਖੁ ਤਜਿ ਛੋਡਹਿ ਅੰਧੁ ਗੁਰੂ ਜਿਨ ਕੇਰਾ ॥ ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ ਨਾਹੀ ਚਤੁਰੁ ਕਹਾਵੈ ਪਾਂਡੇ ॥ ਮਾਸੁ ਪੁਰਾਣੀ ਮਾਸੁ ਕਤੋਬੀ ਚਹੁ ਜੁਗਿ ਮਾਸੁ ਕਮਾਣਾ ॥ ਜਜਿ ਕਾਜਿ ਵੀਆਹਿ ਸੁਹਾਵੈ ਓਥੈ ਮਾਸੁ ਸਮਾਣਾ ॥ ਇਸਤ੍ਰੀ ਪੁਰਖ ਨਿਪਜਹਿ ਮਾਸਹੁ ਪਾਤਿਸਾਹ ਸੁਲਤਾਨਾਂ ॥ ਜੇ ਓਇ ਦਿਸਹਿ ਨਰਕਿ ਜਾਂਦੇ ਤਾਂ ਉਨ੍ਹ ਕਾ ਦਾਨੁ ਨ ਲੈਣਾ ॥ ਦੇਂਦਾ ਨਰਕਿ ਸੁਰਗਿ ਲੈਦੇ ਦੇਖਹੁ ਏਹੁ ਧਿਛਾਣਾ ॥ ਆਪਿ ਨ ਬੂਝੈ ਲੋਕ ਬੁਝਾਏ ਪਾਂਡੇ ਖਰਾ ਸਿਆਣਾ ॥ ਪਾਂਡੇ ਤੂ ਜਾਣੈ ਹੀ ਨਾਹੀ ਕਿਥਹੁ ਮਾਸੁ ਉਪੰਨਾ ॥ ਤੋਇਅਹੁ ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਹਾਂ ਤੋਇਅਹੁ ਤ੍ਰਿਭਵਣੁ ਗੰਨਾ ॥ ਤੋਆ ਆਖੈ ਹਉ ਬਹੁ ਬਿਧਿ ਹਛਾ ਤੋਐ ਬਹੁਤੁ ਬਿਕਾਰਾ ॥ ਏਤੇ ਰਸ ਛੋਡਿ ਹੋਵੈ ਸੰਨਿਆਸੀ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ ॥ ੨ ॥

Foolish (Pundit) makes his voice hoarse crying flesh! flesh!, has no wisdom or understanding. What is flesh and what is vegetable and which food is a sin or which not? In scriptures, gods killed deer to perform rituals and appease. They eat not the meat and close their nose to keep the flavour out but devour men at night (squeeze the blood of poor). Such make a fetish before people but have no wisdom. Nanak, what can one say to a blind who neither knows nor hears wisdom? Blind is one who does evil and whose heart sees nothing. Born of flesh of mother and father, eats not meat or fish. When man woman meet at night they commit with flesh only. From flesh conceived, born of flesh, we are made of flesh. Knows no wisdom and calls himself clever Pundit. Why flesh at home (body) is good but outside be bad? All beings are born of flesh and life abodes in flesh. Whose Guru is blind, swallows what is others but eats not the meat. Conceived of flesh, born of flesh and one is but vessels of flesh. Can understand not the wisdom, yet calls himself clever wise Pundit. In Puranic times or Semitic, in ages four, there was flesh always. Meat is consumed in ages all, marriages and ceremonies. Men woman are born of flesh so are Kings and Sultans. If they offer charity, it is necessary that one should accept it not from

such, for if giver goes to hell, will receiver go to heaven? Pundit, thou are clever, himself thou understands not but lectures others. Thou know not where this flesh came from, water makes grain or sugarcane and cotton as also the flesh. Water contributes to the good to all in many ways. Poor Nanak says if thou can renunciate the taste of all these that are made from water, meat or vegetables as water is same in all, then only can thy renunciation be complete.

322) ਮਾਟੀ ਕੀ ਇਹ ਪੁਤਰੀ ਜੋਰੀ ਕਿਆ ਏਹ ਕਰਮ ਕਮਾਸਿ, ਪ੍ਰਭ ਬਾਹ ਪਕਰਿ ਜਿਸੁ ਮਾਰਗਿ ਪਾਵਹੁ
ਸੋ ਤੁਧੁ ਜੰਤ ਮਿਲਾਸਿ ॥ (ਕਾਨੜਾ ਮ:੫ ਪੰ: ੧੩੦੪)

Man is like puppet made from elements unable to do any thing by itself. Whose hand Lord holds and puts on the right path only such can meet Thee.

323) ਬਿਬੇਕ ਬੁਧਿ ਸਭ ਜਗ ਮਹਿ ਨਿਰਮਲ ਬਿਚਰਿ ਬਿਚਰਿ ਰਸ ਪੀਜੈ, ਗੁਰ ਪਰਸਾਦਿ ਪਦਾਰਥੁ
ਪਾਇਆ ਸਤਿਗੁਰ ਕਉ ਇਹੁ ਮਨੁ ਦੀਜੈ ॥ (ਕਲਿਆਨ ਮ:੪ ਪੰ: ੧੩੨੫)

Discriminate pondering is most pure thing in the world, pondering one should drink the essence. One gets this with Guru's blessing and should give his heart to the True Guru.

324) ਸੁਰਤੀ ਕੈ ਮਾਰਗਿ ਚਲਿ ਕੈ ਉਲਟੀ ਨਦਰਿ ਪ੍ਰਗਾਸੀ, ਮਨਿ ਵੀਚਾਰਿ ਦੇਖੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉਨੁ
ਗਿਰਹੀ ਕਉਨੁ ਉਦਾਸੀ ॥ (ਪ੍ਰਭਾਤੀ:੧ ਪੰ: ੧੩੨੯)

Treading the path of wisdom one is enlightened away from illusion, Ponder Yogi, who is all wisdom, house-holder or who renounces all.

325) ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੁਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ, ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥
(ਪ੍ਰਭਾਤੀ ਮ:੧ ਪੰ: ੧੩੩੦)

In the True Court none enquires thy tribe or status, status and dignity are judged by thy deeds in the world.

326) ਜਿਉ ਮਨੁ ਦੇਖਹਿ ਪਰ ਮਨੁ ਤੈਸਾ, ਜੈਸੀ ਮਨਸਾ ਤੈਸੀ ਦਸਾ ॥ ਜੈਸਾ ਕਰਮੁ ਤੈਸੀ ਲਿਵ ਲਾਵੈ,
ਸਤਿਗੁਰੁ ਪੂਛਿ ਸਹਜ ਘਰੁ ਪਾਵੈ ॥ (ਪ੍ਰਭਾਤੀ ਮ:੧ ਪੰ: ੧੩੪੨)

As one is himself, one thinks others the same. As are thy desires so is thy state of mind, asking the True Guru one can get unwavering calm in the mind.

327) ਮਾਇਆ ਮੋਹਿ ਸਗਲ ਜਗੁ ਛਾਇਆ, ਕਾਮਣਿ ਦੇਖਿ ਕਾਮਿ ਲੋਭਾਇਆ ॥ ਸੁਤ ਕੰਚਨ ਸਿਉ ਹੇਤੁ
ਵਧਾਇਆ, ਸਭੁ ਕਿਛੁ ਅਪਨਾ ਇਕੁ ਰਾਮੁ ਪਰਾਇਆ ॥ (ਪ੍ਰਭਾਤੀ ਮ:੧ ਪੰ: ੧੩੪੨)

Illusion and attachment are wide spread all over the world, seeing beautiful damsel kaam is aroused, love of family and gold increases, regards every thing as own except the Lord.

328) ਮਨ ਮਹਿ ਕ੍ਰੋਧ ਮਹਾ ਅਹੰਕਾਰਾ ਪੂਜਾ ਕਰਹਿ ਬਹੁਤੁ ਬਿਸਥਾਰਾ, ਕਰ ਇਸਨਾਨੁ ਤਨਿ ਚਕ੍ਰ ਬਣਾਏ,
ਅੰਤਰ ਕੀ ਮਲੁ ਕਬ ਹੀ ਨ ਜਾਏ ॥ (ਪ੍ਰਭਾਤੀ ਮ:੧ ਪੰ: ੧੩੪੭)

Anger in heart and great egoist, he conducts worship in great detail. Bathes and marks body with sacred signs but inner filth gets never washed this way.

329) ਕਹਾ ਉਡੀਸੇ ਮਜਨੁ ਕੀਆ ਕਿਆ ਮਸੀਤਿ ਸਿਰੁ ਨਾਏ, ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਂਏ ॥

(ਬਿਭਾਸ ਪ੍ਰਭਾਤੀ ਕਬੀਰ ਜੀ, ਪੰ: ੧੩੪੯)

What good is it if thou bathe in Orrisa or bow thy head in mosque, if thou have evil in the heart, offering Nimaz or going to Mecca on Haj availeth nought.

330) ਪੜਿ ਪੁਸੁਕ ਸੰਧਿਆ ਬਾਦੰ ॥ ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ ॥ ਮੁਖਿ ਤੂਨੁ ਬਿਭੂਖਨ ਸਾਰੰ ॥ ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ ॥ ਗਲਿ ਮਾਲਾ ਤਿਲਕ ਲਿਲਾਟੰ ॥ ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ ॥ ਜੋ ਜਾਨਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ ॥ ਸਭ ਫੋਕਟ ਨਿਸਚੈ ਕਰਮੰ ॥ ਕਹੁ ਨਾਨਕ ਨਿਸਚੈ ਧ੍ਰਿਵੈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਬਾਟ ਨ ਪਾਵੈ ॥੧॥ (ਸਹਸਕ੍ਰਿਤੀ ਸਲੋਕ ਮ:੧ ਪੰ: ੧੩੫੩)

Pande, thou read scriptures to pray and then argue with others. Thou worship idols and meditate like a heron, utter lies from thy mouth but present it in nice sounding words. Thou Chant Gytri manter thrice daily, keep rosary round thy neck and sandal paste on thy forehead. Thou wear folded dhoti and keep a cloth to cover head when praying. Who knows the essence of Lord, understands that all such show is in vain. Nanak, who dwells unto Lord with full faith can attain Ultimate One, without True Guru one attains nothing.

331) ਕਬੀਰ ਪ੍ਰੀਤਿ ਇਕ ਸਿਉ ਕੀਏ, ਆਨ ਦੁਬਿਧਾ ਜਾਇ ॥ ਭਾਵੈ ਲਾਂਬੇ ਕੇਸ ਕਰੁ, ਭਾਵੈ ਘਰਿ ਮੁਡਾਇ ॥

(ਸਲੋਕ ਕਬੀਰ ਜੀ, ਪੰ: ੧੩੬੫)

Kabir, love the One Lord, all uncertainties vanish, whether thou have long hair or a skin head.

332) ਕਬੀਰ ਮੇਰਾ ਮੁਝ ਮਹਿ ਕਿਛੁ ਨਹੀ ਜੋ ਕਿਛੁ ਹੈ ਸੋ ਤੇਰਾ, ਤੇਰਾ ਤੁਝ ਕਉ ਸਉਪਤੇ ਕਿਆ ਲਾਗੈ ਮੇਰਾ ॥੨੦੩॥

Says Kabir, nothing of this is mine, whatever there is, it is Thine Lord. What great I do by giving something to Thee what is Thine any way.

333) ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂੰ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ, ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੁਖਉ ਤਤ ਤੂ ॥੨੦੪॥

(ਸਲੋਕ ਕਬੀਰ ਜੀ, ਪੰ: ੧੩੭੫)

Says Kabir, Saying Thou Thine always I have become as Thou and ego vanished fast. Distinction between Mine and Thine is no more, whichever way I see, I see only Thee.

334) ਫਰੀਦਾ ਜੇ ਤੂ ਅਕਲਿ ਲਤੀਫੁ ਕਾਲੇ ਲਿਖੁ ਨ ਲੇਖ, ਆਪਨੜੇ ਗਿਰੀਵਾਨ ਮਹਿ ਸਿਰੁ ਨੀਵਾ ਕਰਿ ਦੇਖੁ ॥

Farid, if thy understanding is rather slim, do not write ill about others, peep into thyself and see what thou are really.

335) ਫਰੀਦਾ ਜੇ ਤੈ ਮਾਰਨਿ ਮੁਕੀਆਂ ਤਿਨ੍ਹਾਂ ਨ ਮਾਰੇ ਘੁੰਮਿ, ਆਪਨੜੇ ਘਰਿ ਜਾਈਐ ਪੈਰ ਤਿਨ੍ਹਾਂ ਦੇ ਚੁੰਮਿ ॥

Farid, who beat thee with fists, do not pay them the same coin, go thyself to their house and kiss their feet.

336) ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜੋਹਿ, ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਢੂੰਢਹਿ ॥

Farid, what good is searching in jungles, wandering all over. Lord resides in thy heart, what will thou find in forests?

337) ਫਰੀਦਾ ਖਾਲਕੁ ਖਲਕ ਮਹਿ ਖਲਕ ਵਸੈ ਰਬ ਮਹਿ, ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ ॥

Farid, Creator is in His Creation, Lord resides in it, Who is then bad when none is without Him?

338) ਫਰੀਦਾ ਮੈ ਜਾਨਿਆ ਦੁਖੁ ਮੁਝ ਕੂ, ਦੁਖੁ ਸਬਾਇਐ ਜਗਿ, ਉਚੈ ਚੜਿ ਕੈ ਦੇਖਿਆ ਤਾਂ ਘਰਿ ਘਰਿ ਏਹਾ ਅਗਿ ॥

Farid, I thought I am the only one suffering but it is all over the world. When one sees with higher wisdom one sees the same fire burning every house.

339) ਫਰੀਦਾ ਭੁਮਿ ਰੰਗਾਵਲੀ ਮੰਝਿ ਵਿਸੁਲਾ ਬਾਗ, ਜੋ ਜਨ ਪੀਰਿ ਨਿਵਾਜਿਆ ਤਿੰਨਾ ਅਮਚ ਨ ਲਾਗ ॥

(ਸਲੋਕ ਮ:੫ ਪੰ: ੧੩੮੨)

Farid, this beautiful world is colourful with some prickly bushes, who take refuge of Sages are harmed not.

340) ਅਤੰਗੀ ਪੈਓਹਰੀ ਗਹਿਰੀ ਗੰਭੀਰੀ, ਸਸੁੜਿ ਸੁਹੀਆ ਕਿਵ ਕਰੀ ਨਿਵਣੁ ਨ ਜਾਇ ਬਣੀ ॥ ਗਚੁ ਜਿ ਲਗਾ ਗਿੜਵੜੀ ਸਖੀਏ ਧਉਲਹਰੀ, ਸੋ ਵੀ ਢਹਿੰਦੇ ਮੈ ਡਿਨੁ ਮੁੰਧ ਨ ਗਰਬੁ ਬਣੀ ॥ (ਸਲੋਕ ਮ:੧ ਪੰ:੧੪੧੦)

Oh Tall, beautiful buxom bride (heavily loaded with shimmering illusion), do not be proud of thy beautiful heavy breasts (loads of evils) that let thee not bow before thy in-law (Lord). Mansions strong like mountains, plastered with lime, have been seen reduced to dust in a moment, pride thee not of thy beautiful breasts (loads).

341) ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ, ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ, ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥ (ਸਲੋਕ ਮ:੧ ਪੰ: ੧੪੧੨)

If thou be keen to play game of Love, then enter my path stacking thy head. Who advances a foot on this path will lay down his head rather turn around.

342) ਮੁਖ ਸਚੇ ਸਚੁ ਦਾੜੀਆ ਸਚੁ ਬੋਲਹਿ ਸਚੁ ਕਮਾਹਿ, ਸਚਾ ਸਬਦੁ ਮਨਿ ਵਸਿਆ ਸਤਿਗੁਰ ਮਾਂਹਿ ਸਮਾਂਹਿ ॥

Pious are the mouth, pious are their beard who utter and worship the ever lasting True. Such cherish the Word in their heart and merge unto the True Guru.

343) ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ, ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੋ ਮੂਰਤਿ ਭਗਵਾਨ ॥

(ਸਲੋਕ ਮ:੯ ਪੰ: ੧੪੨੬)

Says Nanak, Who is affected not by pleasure or pain, neither by attachment, greed or ego, Mind mine, such is same as Lord.

344) ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ ਗਇਓ ਜਾ ਕਉ ਬਹੁ ਪਰਵਾਰੁ ॥ ਕਹੁ ਨਾਨਕ ਬਿਰੁ ਕਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰੁ ॥ ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੋ ਅਨਹੋਨੀ ਹੋਇ ॥ ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੋ ਨਾਨਕ ਬਿਰੁ ਨਹੀ ਕੋਇ ॥ ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ ਪਰੇ ਆਜੁ ਕੈ ਕਾਲਿ ॥ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ ॥ (ਸਲੋਕ ਮ:੯ ਪੰ: ੧੪੨੮)

Lord Ram went, so did Ravan who had myriads of kin, Nanak, Nothing stays in this world which is like a dream. Worry if what happened was not inevitable, Nanak, this is the way of the world, nothing stays here. Who is born, must die also, today or tomorrow Nanak, sing praises of Lord abandoning all involvement.

345) ਦੋਹਰਾ ॥ ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੁ ਨ ਹੋਤ ਉਪਾਇ ॥ ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ ਗਜ ਜਿਉ ਹੋਹੁ

ਸਹਾਇ ॥

(ਸਲੋਕ ਮ:੯ ਪੰ: ੧੪੨੯)

Power shattered and am fettered (illusion), there seems no escape, Nanak, Lord's support is my only hope who saved His devotee (elephant) from crocodile.

(That is how the situation appeared then but Guru Teg Bahadur dismisses the pessimism and says boldly)

346) ਬਲ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭ ਕਿਛੁ ਹੋਤੁ ਉਪਾਇ ॥ ਨਾਨਕ ਸਭ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥ ਮੈ ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ ॥

Have the power and fetters (Illusion) can bind me not, have options open unto me, Nanak says, Lord all is in Thy hands, Thou are my support.

347) ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੁ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥ ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥ ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ ॥ ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ ॥ (ਮੁਦਾਵਣੀ ਮ:੫ ਪੰ: ੧੪੨੯)

In the platter of this Poethi are three things- Truth, Contentment and Wisdom, as also the Nectar of Lord's Naam (praises) that supports all. Who imbibes this and relishes it is salved. This cannot be forsaken or ignored, keep in thy heart always. Refuge of Guru's feet enlightens one to swim across the sea of evils, Nanak, Lord pervades every where.

348) ਥਾਲੈ ਵਿਚਿ ਤੈ ਵਸਤੁ ਪਈਓ ਹਰਿ ਭੋਜਨੁ ਅੰਮ੍ਰਿਤੁ ਸਾਰੁ ॥ ਜਿਤੁ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ ॥ ਇਹੁ ਭੋਜਨੁ ਅਲਭੁ ਹੈ ਸੰਤਹੁ ਲਭੈ ਗੁਰ ਵੀਚਾਰਿ ॥ ਏਹ ਮੁਦਾਵਣੀ ਕਿਉ ਵਿਚਹੁ ਕਢੀਐ ਸਦਾ ਰਖੀਐ ਉਰਿ ਧਾਰਿ ॥ ਏਹ ਮੁਦਾਵਣੀ ਸਤਿਗੁਰੁ ਪਾਈ ਗੁਰਸਿਖਾ ਲਧੀ ਭਾਲਿ ॥ ਨਾਨਕ ਜਿਸੁ ਬੁਝਾਏ ਸੁ ਬੁਝਸੀ ਹਰਿ ਪਾਇਆ ਗੁਰਮੁਖਿ ਘਾਲਿ ॥

This shabd is included to compare, same words same analogies and same meaning.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Chapter VIII

Militancy in Sikhs

Khalsa - The Saint Soldier

(From "Unique Master" by the author)

It is generally believed by most people, including Sikhs, that Guru Nanak started a pacifist movement of reformation but Guru Gobind Singh changed this non-violent movement into a military organisation. Many Sikhs take pride that Guru Gobind Singh made lambs into lions. To a point, it is true also. It was Guru Gobind Singh who turned lambs into lions who not only roared but pounced also and brought an end to the mighty barbaric Mughal rule in Punjab. But the basic fact of militancy did not originate with Guru Gobind Singh. He gave practical shape to the idea present from the days of Guru Nanak Himself. Guru Gobind Singh perfected the idea of Guru Nanak and gave it a practical shape.

Guru Nanak was a contemporary of Babur and witnessed the Mughal invasion of India. He saw the barbarity and cruelty being committed. Loot and rape were rampant, taxes were being collected forcibly, temples were destroyed and mosques built instead. Guru Nanak was visibly moved by what He saw. He wondered aloud if the Lord was also moved by the suffering. He saw a handful soldiers, about 10,000 in number, equipped with cannons and gun powder, were able to slaughter and conquer more than hundred thousand Indian soldiers equipped only with horses, elephants, swords, spears and arrows. Furthermore when invaders started to loot people and rape women, when they started demanding taxes forcibly from poor people who had no way to defend themselves, Guru Nanak was anguished visibly. Clearly this was no match at all. In anguish, He loudly said that if a strong one was to fight another strong one, then He had nothing to protest about. Clearly then, Guru Nanak had no objection to warfare as such. He said

A ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨ ਡਰਾਇਆ, ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥ ਏਤੀ ਮਾਰ ਪਈ ਕੁਰਲਾਣੈ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥ ਕਰਤਾ ਤੂੰ ਸਭਨਾਂ ਕਾ ਸੋਈ. ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾਂ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥ (੧ ਰਹਾਉ) ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪਰਿਸਾਈ ॥ ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ, ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ ਵੇਖ ਤੇਰੀ ਵਡਿਆਈ ॥੨॥ ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ, ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ ॥ ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੈ ॥ ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥੬ (AsaM:1p:360)

Lord saved Khusrana but frightened India, Not taking the blame upon Himself, made Mughals the angels of death. Intense is the suffering, Lord, people crying, Feel Thou not any pain? Thou art same to all, Lord, Powerful fights powerful, I complain not. –Pause - Ferocious lion falls on sheep herd, Master must answer, the Jewel (motherland) laid waste by curs. None will be remembered, when they are gone. Thou separates, Thou unites, All is Thy Glory, Lord. Who takes big title, indulges in pleasures of senses, is but a worm, in the esteem of the Master, >long he eats grain. Who dies his Self first, lives and is blessed, Nanak, Lord=s Name shows the Path.

Guru Nanak had said clearly that He has nothing to complain if powerful fights another powerful. Guru Nanak never interfered with Nature=s work. It is rule of Nature that big fish will eat small one, big animals hunt small one. This is nature way for the fittest to survive. The struggle to survive does contribute to further the process of evolution. Guru Nanak did not complain about war being fought but against the disparity and against ruthless oppression being carried out against helpless population.

We should not be carried away by emotions or even devotion. Guru Nanak has not only asked us

to study critically (vichar) but even coaxed us to seek the truth

A ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ, ਅਹਰਣਿ ਮਤਿ ਵੇਦ ਹਥੀਆਰੁ ॥ ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ, ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤ ਤਿਤੁ
ਢਾਲਿ ॥ ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ, ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥

(ਪਉੜੀ ੩੮ ਜੱਪ ਜੀ ਸਾਹਿਬ)

AChastity be thy furnace and patience as that of goldsmith, Anvil be the understanding and knowledge (Word) be the tools, Austerity be the fire and fear (of God) be the bellows. In the crucible of devotion, thou melt the Nectar of Word. True Coin will be minted.

On whom is the glance of His Grace, Nanak, are filled with Bliss and are exalted.®

To understand Khalsa Panth, we must re-enact in our mind, the events that led to the formation of Khalsa. We must not let emotions or even devotion mist our view on the subject. Otherwise we will not clearly understand what Khalsa is and will have only a hazy picture of Khalsa etched on our mind.

Even before starting on His global mission Guru Nanak rebelled against rituals by refusing to wear Jenaau (sacred thread) or have tilak anointed on His forehead. He preached against idol worship and against ritualism and showed extremely simple and direct way to attain oneness with the Supreme One. His philosophy and teachings were carried on by all the nine Gurus that followed without deviating essentially from the moral or metaphysical code laid by Him. Except, of course, that Khalsa Panth came into being during the reign of Guru Gobind Singh. How did Khalsa Panth come into being? What were the forces that came into play to bring Khalsa Panth into existence? Answer to these lies in the history preceding the event.

When Aurangzeb occupied the Delhi throne, a comparatively liberal policy of his predecessors vanished into thin air. He himself was a very religious man and offered Namaz (prayers) five times every day, without fail. For his personal living expenses, he used to earn money by writing holy Koran in his own hand writing. He became a fundamentalist and like all fundamentalists, he became slave to the external signs of his religion forgetting the true teachings of Islam. He became obsessed with the idea of making India an Islamic state. He thought he would be doing a great service to Allah if he could convert these infidels into believers. Shrewd politician as he was, he could clearly visualise that unless he could break the might of Brahmins, he would not be able to attain his objective. There were two major pockets of Brahmins in India. One such pocket of Brahmins was in Kashmir and the other pocket was in South. He did not want to attempt in South to start with as South was not under his control. But Kashmir was very much in his grip, he had absolute power there. He unleashed fury and terror there to force the conversion of Brahmins. No torture was too much for the regime in order to swell the number of conversions. When torture became unbearable, pundits began to look for some help.

On 25 May 1675, a delegation of Kashmiri Pundits led by Pundit Kirpa Ram came to the durbar (court) of Guru Teg Bahadur at Chak Nanki (now Anandpur). Hearing the tales of their woes, Guru Teg Bahadur was visibly moved and went into deep thought. While He was still pondering, Gobind Rai about 9 years old then, rushed in from his play grounds. Seeing the pensive mood of his father and the grim expression on faces of all the pundits, child stopped in his track. Gently

and respectfully, he asked A Why, dear father, is there so much worry on faces of these pundits and what are these furrows on Thy brow for, my Sat Guru. @ Guru Teg Bahadur gave attention to His son, took him into His lap and explained the plight of these pundits. Child Gobind said, A but surely there must be a way out, my Gurdev, there must be some remedy for it. @ Guru Teg Bahadur locked His eyes with those of His son and said, A Yes dear son, there is a remedy alright but it requires sacrifice of a very great holy man. @ Gobind stood up from his father=s lap and said very innocently but with full composure, A Then what is the delay, my Lord? Surely no body is or can be greater or holier than Thou, my SatGuru. @ The furrows on His forehead disappeared and with a smile He opened His arms for His son. Taking Gobind to His bosom, Sat Guru said, A I was hoping and waiting for this answer from you, my son. Yes, I shall give the sacrifice for these pundits. @ Facing the Pundits, He asked them to tell Aurangzeb that all of you would embrace Islam if he could convert your leader, Teg Bahadur first. @

Soon after that Guru Teg Bahadur started journey towards Delhi, going from village to village till He reached Agra where He offered Himself and was taken into custody. On instructions from the Emperor himself, He was escorted to Delhi with full honour and respect. Gradually, the tortures began and repeatedly the choice of AIslam or Death@ was given. He was made to witness the most barbaric tortures to His beloved devotees. On 10 November 1675 Bhai Mati Dass was tied between pillars, in front of Him, and sawed into two whilst alive. Jap ji Sahib was on the lips of the martyr when he attained salvation. Bhai Dayala was thrown into a cauldron of boiling oil and Bhai Sati Dass was burnt alive wrapped in cotton. Both were reciting Jap ji Sahib when they merged with their Creator. When barbarians could not make Teg Bahadur even flinch an eyelid, He was beheaded in Chandni Chowk on 11 November 1675 in front of huge crowds, many of whom were His own followers. There was unashamed crying in the crowds, darkness descended as dust storm blew with such ferocity that visibility was reduced to almost nil.

ਅਤੇਗ ਬਹਾਦਰ ਕੇ ਚਲਤ ਭਯੋ ਜਗਤ ਕੇ ਸੇਕ, ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਜੈ ਸੁਰ ਲੋਕ ॥@

The world plunged into mourning on Teg Bahadur=s departure
Sighs and Ohs the world over, shouts of welcome in the Yond. @ (P: 10)

No body dared to claim the sacred body of SatGuru for fear of being recognised as a Sikh and then meeting the same fate themselves. Yet one, Jaita Rangretta, rose to the occasion and manage to pick up the severed head of his beloved Guru amidst darkness and confusion created by the dust storm. He wrapped it in clothes to make it look like a bundle and started journey towards Anandpur immediately through fields and woods, avoiding villages. Taking advantage of Nature=s wrath, another Sikh, Lakhi Shah Labana, picked the sacred torso and carried it in carts loaded with cargo of cotton, rushing at full speed towards his village and cremated the sacred body by burning his own house along with it. Gurdwara Rakab Ganj, New Delhi stands in memory of the event.

When Rangretta reached Anandpur, he bowed before the young Guru Gobind and handed over the sacred head, Guru Gobind was moved by the loyalty and devotion of Rangretta. He hugged him to His bosom and called him ARangretta Guru ka Beta@. Curse of untouchability amongst Sikhs was

finished once for all when Guru Gobind not only hugged Rangretta to His bosom but even titled him as Guru ka Beta (son of Guru). Rangretta was of low caste, an untouchable.

Guru Gobind remained in deep thought for many years during which He received intensive training, not only in the warfare techniques but also in literature and poetry at Poanta Sahib in the hills. Then a Hukamnama (Command) was issued calling all Sikhs to gather in Sangat (congregation) at Anandpur on the day of Baisakhi, then 30 March 1699. Harvesting was over and the people were in festive mood. They rushed to Anandpur to celebrate the festival with their Guru. According to Mughal archives, eighty thousand people assembled that day at Anandpur, others estimated the number at one hundred and twenty five thousand. Considering the mode of travel available those days, it is huge number by any standard.

It was a beautiful day and atmosphere was charged with excitement and spirit of jubilant festivity was visible all around. People were anxious to know why Guru had called this Sangat but none could guess that a unique drama was going to be unfolded before them that day - a drama so unique and unparalleled in the history, the world had never witnessed ever before.

The day began as usual with kirtan (hymns singing) and Sangat was fully absorbed in meditation. After a while there was a commotion and Guru Gobind entered where kirtan was in progress. In His regal attire there was unmistakable glow of divinity engulfing Guru Gobind. He came to the stage and stood with an unsheathed sword in His hand. He had a very serious and grim expression on His face. He stepped forward on the stage and the kirtan stopped. In a clear loud voice He addressed that Guru needed one head - now and then repeated if there was any one present amongst the Sangat who was willing to offer his head to his Guru. Sangat was bewildered and started to look at each other, unable to comprehend what was happening. One Sikh, Bhai Daya Ram, a khari, from Lahore, stood up and offered his head to his Guru. Guru Gobind led him to another tent close-by, a sound of thud was heard and blood trickled from underneath the flaps of the tent. Before Sangat could grasp what was happening, Guru Gobind was standing again on the stage, this time His unsheathed sword was dripping with blood. Guru Gobind claimed another head. Now fear started to grip the Sangat and some started to sneak out of the congregation. Another devotee, Bhai Dharm Dass of Jatwara (Saharanpur), stood up and offered his head. This was repeated when Guru Gobind asked for 3rd and then 4th head and Bhai Sahib Chand, a barber, of Nangal Shahidan (Hoshiarpur) and Bhai Himmat Chand Kahar (water carrier) from Sangatpura in Patiala offered their heads. By this time there was panic amongst the Sangat and there was almost a stampede to run away from the gathering. People were now sure that Guru had gone mad. More than half the Sangat had left the venue when Guru Gobind asked for yet another head, the 5th. Most of the Sangat were convinced that Guru had really gone mad, but mad or not, Guru was not disappointed once again and Bhai Maukham Chand, a calico printer, from Buryia in Ambala offered his head.

Gur Gobind remained in the other tent for some time when the remaining Sangat were wondering what was going to happen next. Eventually Guru Gobind returned to the main congregation venue, followed by the five who had earlier offered their heads to their Guru. All six, including Guru Gobind, were dressed alike as if in uniform. Sangat still present there heaved a sigh of relief and

who had left earlier started to trickle back into the Sangat. Guru Gobind announced the formation of Khalsa Panth. The five chosen were His five Beloveds and were baptised with Amrit by Guru Gobind Himself. He then asked His Five Beloveds to baptise Him in the same way as He had done for them. Ceremony of baptismation was very elaborate one to make a complete and abrupt break with the past and to usher in the new era of emancipation. Amrit was prepared by mixing the Nectar of Bani, being recited all the time continuously, in sweetened water contained in a steel bowl, with His two-edged dagger. This form of baptismation replaced completely the earlier baptismation with charanamats, charan pahul, that was the routine practice from the days of Guru Nanak Dev.

What was this Khalsa Panth ? Was it a new religion floated by Guru Gobind ? If it was a new religion, it would mean break from the House of Nanak. In the whole Bani uttered by Guru Gobind, there is not even an iota of deviation from the path shown by Nanak. No, there was no break ever, not even a hint of any such thing. Guru Gobind Himself said that Khalsa was an army of Akal Purkh as revealed in the pleasure of Lord Himself.

ਅ ਖਾਲਸਾ ਅਕਾਲ ਪੁਰਖ ਕੀ ਫੌਜ, ਪ੍ਰਗਟਿਓ ਖਾਲਸਾ ਪ੍ਰਮਾਤਮ ਕੀ ਮੋਜ.॥ (ਪ:੧੦)

Khalsa Panth was not a religion at all but an army wing of Sikhs community dedicated to Akal Purkh.

Meticulously planned, Guru Gobind had very carefully chosen, not one or two but five Sikhs from His Sangat who were loyal and devoted to the Guru and were prepared to give their life for Him. These five devoted and loyal Beloveds formed the nucleus round which Guru Gobind built an army of selfless and loyal soldiers who would not hesitate to lay down their life for the sake of their Guru, for their Faith. Khalsa was in fact a Sikh army and definitely not a new religion.

Guru Gobind gave His Khalsa a uniform, as all armies the world over have their distinctive uniforms. He asked His Khalsa to have unshorn hair and beard. This way enemy would recognise him a Sikh on sight and would not need to ask questions about his identity. The Khalsa also will have no choice but to defend himself. It was a daring and bold experiment to work its way through from without and bring about the change in ethos. A new individual was thus created with fresh consciousness and enthusiasm.

He also asked Khalsa to wear Karah (steel bracelet) to remind him of his pledge to his women folk to defend them. Karah was to replace cotton thread tied round the wrist of Rajput warriors by their women, before they go to the battle. Khalsa had to be in a state of preparedness always, therefore steel bracelet was better suited than the cotton thread.

Khalsa was also asked to wear Kachha (under wear) and have a kanga (comb) which were considered necessary for cleanliness, hygiene and modesty.

Khalsa was also asked to have a Kirpan (sword) as his weapon to defend himself in a battle. When exactly was Khalsa asked to wear these signs of uniform, the answer is not clear or definite. It is obvious that keeping unshorn hair was ordered at the time of baptismation of the five Beloveds, but other items were probably included as the need arose, may be not by Guru Gobind Himself but possibly by the five Beloveds.

Guru Gobind asked Khalsa to have word Singh (lion, symbolising bravery) affixed after their names, women were to have word Kaur (princess) after their name. He gave the title of ASardar@

(leader) to the Khalsa and Sardarni for the ladies.

Why did Guru Gobind Singh call this Sikh army as Khalsa? Khalsa does mean pure but Guru Gobind Singh had other reasons for this army to be called Khalsa. If He wanted to emphasise the purity aspect, He could have chosen any number of more appropriate words. Guru Gobind Singh was never short of words. He could say the same thing in dozen different words and ways and still had more to spare.

In Arab countries, armies have a special unit which consist of proven warriors who are utterly devoted and loyal to their King. This unit had no role in the progress of war. They simply surround their king and guarded him zealously. The nation might win the war or loose but these soldiers never slacken their vigilance over their King. In case of any danger, from whichever quarter, these soldiers would jump in as one and guard their king. This unit of selfless soldiers, loyal to king was named as Khals, a word derived from an Arabic word Mukhalas meaning loyal. Guru Gobind Singh called His new army as Khalsa, after this Arab fashion. Guru Gobind Singh=s Khalsa soldiers were proven warriors, devoted and utterly loyal to the King of Kings, Akal Purkh. That is how the slogan says when we greet each other **ॐ ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥ ੴ**

A Khalsa is of Wahe Guru, Victories are also of Wahe Guru॥

Personal property of Kings in Arabia, specially real estate and land were also called Khalas, a practice followed by Nizam of Hyderabad till recently.

Earlier when great grandfather of Guru Gobind Singh went to Lahore, the outcome of His journey was very obvious to all. His life could have been saved by paying rupees two hundred thousand only. There was enough money in the treasury and many affluent Sikhs were willing to pay. But paying money would amount to admission of the charge which was not right. More over the authorities could always trump up some other fictitious charges and execute Him later. When Guru Arjun left Amritsar for Lahore, He bowed before His son Hargobind appointing Him as the next Nanak. At that time Guru Arjun advised Guru Hargobind that the time had come when Faith would have to be defended.

Let us look at history in the making now. Guru Nanak did not object to warfare as such when He saw the barbarity of Mughal invaders. Guru Angad Dev supported wrestling games for men. When mata Ganga ji went to Baba Budda ji to ask for a boon of a son, what did the old Sage do ? He crushed an onion with his fist and said A of course you will get a son who will crush the head of the Mughals as I have crushed this onion.॥ It is a clear show of determination to crush the Mughal rule. Guru Arjun Dev advised Hargobind that the time had come for the faith to be defended. Guru Hargobind preferred swords to sahili at the time of His coronation. He raised a small army and appealed for horses and weapons as offering rather than money. Guru Hargobind had few skirmishes with Imperial armies and beheaded Mukhalis Khan in combat personally with His own sword. Guru Har Rai deployed His small force along river Beas to delay Aurangzeb=s armies in hot pursuit of Dara Shikoh fleeing towards Kabul. Guru Teg Bahadur used to go for chase and for hunting.

When Guru Gobind Singh formed Khalsa Panth, He merely completed and perfected what was there already. We should remember clearly that Khalsa has never been a religion. Khalsa is the army wing of Sikhs for which Guru Gobind Singh prescribed certain external signs for easy identity, sort of uniform. *He asked Khalsa to keep unshorn hair which had miraculous effect on the morale of Khalsa. It was an act of defiance against the imperial oppression, they were now a visible force to be reckoned with and defied the edicts of rulers. Also since they were visibly marked now, they had no choice but to defend themselves. Combined together this had a tremendous effect on the moral ethos of Khalsa and they emerged as a fierce force. Inter rhyming words of Guru's Bani created effect of clash of swords in battlefield which further electrified Khalsa. With regular Gursangats, a daily routine, they became Saints also.* Under Guru Gobind Singh Khalsa fought battles with the erstwhile Hill States. Set backs and victories were part of the military game. Guru Gobind had accepted glorious sacrifices of His four young princes, numerous Khalsa soldiers including the forty muktas. Guru Gobind Singh himself suffered physically but Khalsa never lost courage or the spirit that was infused into them by the Master. Khalsa was always ready and in the fore front. Death was a joke for them. Response to His call to join ranks of Khalsa was so great that every single Sikh rushed to join the fraternity of Khalsa. Guru Gobind's divine personality and charisma was too great to resist but also undercurrent there was a feeling of regret that most of them had let Guru down when they sneaked out from the Sangat at the time when five beloveds were chosen. They did not want to miss the opportunity again to serve the Master. Women and children did not stay behind. Every single Sikh, man, woman or child joined the fraternity and were proud of it. Children would dress like their fathers and play at fighting the Mughal. Such was the spirit. Distinction between Khalsa and Sikh became obliterated. Gurmat Sangats were held regularly and in the company of Sages, warrior soldiers became saints also. Guru Gobind Singh's Bani are powerfully moving with such vitality and force which is rare to find any where. His Banis of inter rhyming words echo with the sound of clang and clash of swords in the battlefield. Charismatic Guru charged His Khalsa not only with deep sense of devotion, loyalty and spirit of sacrifice but also compassion. No wonder that these Saint Soldiers became fierce warriors to be feared from. Saint Soldiers of Khalsa were full of love and compassion in their heart and a sword in their hand. Khalsa never fought for mercenary reason or pleasure of senses. Khalsa fought only when all other means were exhausted and there was no choice left, then only the use of sword was justified. (Zafarnama Guru Gobind Singh). These Saint Soldiers fought bravely and fearlessly, pitching one against one hundred twenty five thousand. At Chamkor, Guru Gobind Singh had only forty Sikhs with him and held out for many days against Imperial army of more than one hundred thousand men. These saint soldiers never fought for gain or for revenge. Khalsa fought only the repression of Mughals, not the muslims.

Before Guru Gobind Singh merged with His Creator, He did yet another wonderful thing for His Sikhs. Guru Hargobind Sahib separated Miri (temporal) and Piri (spirituality) by wearing two swords, one on each side, one for Piri (spiritual) and other for Miri (temporal). He further consolidated this by building Akal Takht separate from Sanctum sanctorum Har Mandir which was the seat of Piri and yet close by in the same complex, as the seat of Miri. Guru Gobind Singh went further to emphasise this by giving the authority of Piri to Eternal Guru Granth Sahib and authority of Miri to a mortal, Banda Bahadur, thus distinctly separating the two roles. Laws and rules of Miri are for the exigencies of situation and time and can be changed when need arises

but laws of Piri are inviolable and are enshrined in the Sacred Word of Guru Granth Sahib.

After Guru Gobind Singh, Banda Bahadur took over the reins of Khalsa but not the Gur Gadi of Nanak. Banda headed for Punjab and within a few months he razed the entire city of Sirhind to the ground except for the mosque as it was a place of worship of God. He went ahead and conquered virtually up to the boundaries of present day Punjab and even issued his own coins in the name of Nanak. He made the fatal mistake, advised by his selfish counsellors, of declaring himself as Guru which was condemned by Mata Sundri ji by issuing a Hukamnama to that effect from Delhi. Banda lost every thing and died dragged by drunk elephant.

After Banda, Khalsa went into hiding and started to live life of nomads. Different groups were formed called missals (units) who fought from their jungle hideouts and harassed the ruling armies. The language spoken by Nihangs and Akalis reflect their high morale. Eventually Charat Singh was able to unite the missals and liberate the desecrated Har Mandir. In 1798 Ranjit Singh, son of Bibi Raj Kaur of Jind and Sardar Mahan Singh Sukurchakia was invited to Lahore to rule as people wanted to be rid of the erratic and irresponsible rule of Bhangis. Ranjit Singh, at young age of 20 years, established Sikh rule by being coronated by Sahib Singh Bedi, a descendant of Guru Nanak, who daubed saffron paste on Ranjit Singh's forehead in a durbar held on Baisakhi day, 12 April 1801. There was no other coronation for him. Ranjit Singh never sat on a throne or wore any crown. He carried Koh-noor on his arm and ruled to care for all the communities alike. After 100 years of birth of Khalsa on Baisakhi day in 1699, Sikh rule was a fact in Punjab. Ranjit Singh preferred to be addressed as Singh Sahib or even Bhai Sahib but was usually referred to as Sarkar. Only at the time of Indus Navigation Treaty in 1832 he was mentioned as Maharaja.

With Maharaja Ranjit Singh as the Sikh ruler who formed his own army taking soldiers and officers from all the communities including Muslims and Hindus even French Generals, there was no role left for the Khalsa army. Khalsa army was disbanded and absorbed in sarkari fauj (Government army), also in the armies of other Sikh States like Patiala, Nabha and Kaputhala etc. However Khalsa traditions were carried on. Khalsa was created to defend Faith and now Faith was safe in the hands of the Sikh Maharaja. Khalsa army virtually stood disbanded but the spirit of Khalsa was kept alive by raising and strengthening our moral ethics, alas only for a short while. Under the Brahmanic rituals practiced by Maharaja Ranjit Singh, Sikh moral started to erode. Keeping unshorn hair and donning a turban never makes one a good Sikh or a good Khalsa. We must strengthen our moral fibre, That alone would be real homage to that, without a parallel personality, divine Guru Gobind Singh. Then only we take after the image of Guru Gobind Singh.

A ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ, ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈਂ ਸਾਰਾ ॥ ਜਬ ਇਹ ਗਰੈਂ ਬਿਪਰਨ ਕੀ ਰੀਤ, ਮੈਂ ਨ ਕਰੌਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤ@ A So long Khalsa remains unique (Niara), he shall have my full support. If he succumbs to Brahminic rituals again, I shall forsake him.@ (P:10)

Guru Gobind Singh was not referring to uncut hair and beard of the Sikhs as unique. By keeping unshorn hair alone, one never becomes unique or Niara It was the strong moral and spiritual ethics that made them unique. He made His Khalsa an army of fierce warriors who could joke with death and yet each one of them was a saint with strong moral base. Only high moral ethics

and devotion to Akal Purkh makes one unique, truly Niara. Guru Gobind Singh's prophecy came true. Until the establishment of Sikh Sarkar, Khalsa was ever in ascending position. It was as if Khalsa would go beyond the stars. When Maharaja Ranjit Singh succumbed to A Bipran ki reet (Brahminic ritual) Khalsa morals and ethics nose dived and soon Sikhs were following the path of Brahmins and lost that glorious protection of Guru Gobind Singh. Unless they become Niara once again in the true sense, I see no hope for Khalsa without the protection shield of Guru Gobind Singh. Only word Khalsa remains to raise slogans, there is no Sachiar (Truth) any more, be it clergy or politician.

Guru Gobind Singh did not give any spiritual importance to keeping long hair, it was purely political and military necessity of the time. He said

“ਤੀਰਥ ਕੋਟਿ ਕੀਏ ਇਸਨਾਨ ਦੀਏ ਬਹੁ ਦਾਨ ਮਹਾ ਬੁਤ ਧਾਰੇ,
ਦੇਸ ਫਿਰਿਓ ਕਰਿ ਭੇਸ ਤਪੋ ਧਨ ਕੇਸ ਧਰੇ ਨ ਮਿਲੇ ਹਰਿ ਪਿਆਰੇ ॥੯ (ਸਵਯੇ ਪ:੧੦)

A Holies in thousands, bathed numerous, given in charities myriads of times, Wandered lands many, garbs all sorts, even penance, kept hair long but found not the dear Lord..

In Guru Granth Sahib also it is clearly stated that Lord can be realized, whether you have long hair or shaved skinhead.

“ਕਬੀਰ ਪ੍ਰੀਤਿ ਇਕ ਸਿਉ ਕੀਏ ਆਨਿ ਦੁਬਿਧਾ ਜਾਏ, ਭਾਵੈ ਲਾਂਬੈ ਕੇਸ ਕਰੁ ਭਾਵੈ ਘਰਰਿ ਮੁੰਡਾਇ ॥”
(ਸਲੋਕ ਕਬੀਰ, ਪੰ: ੧੩੬੫)

A Kabir love the Infinite One, all suffering will vanish, whether you keep long hair or have shaved skinhead.

In Ramkali M:1 p: 954 AGGS, it says: “ਨਾ ਸਤਿ ਦੁਖੀਆ ਨਾ ਸਤਿ ਸੁਖੀਆ ਨਾ ਸਤਿ ਪਾਣੀ ਜੰਤ ਫਿਰਹਿ ॥ ਨਾ

ਸਤਿ ਮੁੰਡ ਮੁਡਾਈ ਕੇਸੀ ਨਾ ਸਤਿ ਪੜਿਆ ਦੇਸ ਫਿਰਹਿ ॥” It is clear that hair has never been given any spiritual importance in the religion, but hair do have lot of importance from heritage point of view and to honour our unparalleled Khalsa.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Chapter IX

Alcohol and Sikh religion

Recently I had a correspondence with a very dear Gurmukh friend living in Australia. I asked if there was any directive on the subject of alcohol in Gurbani. He replied in affirmation and quoted number of references from AGGS (Aad Guru Granth Sahib). I was familiar with most of them. I had put the same question to our dear friend Bhai Harbans Lall ji of Texas (USA) earlier. Without quoting any thing he had replied. “Nasha (ਨਸ਼ਾ) has been forbidden in AGGS many times.” I was not satisfied as Nasha means intoxication only, not necessarily alcohol. Let us study

the subject.

ਸਭ ਰਸ ਮਿਠੇ ਮੰਨਿਐ ਸੁਣਿਐ ਸਾਲੇਣੇ ॥ ਖਟ ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ ਨਾਦ ਕੀਏ ॥ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭਾਉ ਏਕੁ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ ॥੧॥ ਬਾਬਾ, ਹੋਰੁ ਖਾਣਾ ਖੁਸ਼ੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਕਹਿ ਵਿਕਾਰ ॥

(ਸਿਰੀ ਰਾਗ ਮ:੧ ਪੰ:੧੬)

ਜੇ ਮਨ ਪ੍ਰਭੂ ਦੀ ਯਾਦ ਵਿਚ ਪਰਚ ਜਾਏ ਤਾਂ ਇਸ ਨੂੰ ਸਾਰੇ ਮਿਠੇ ਸਵਾਦ ਵਾਲੇ ਪਦਾਰਥ ਸਮਝੋ, ਜੇ ਸੁਰਤਿ ਹਰੀ ਦੇ ਨਾਮ ਵਿਚ ਜੁੜਨ ਲਗ ਪਏ ਤਾਂ ਇਸ ਨੂੰ ਲੂਣ ਵਾਲੇ ਪਦਾਰਥ ਜਾਣੋ ॥ ਮੂੰਹ ਨਾਲ ਪ੍ਰਭੂ ਦਾ ਨਾਮ ਉਚਾਰਨਾ ਖਟੇ ਸੁਵਾਦ ਵਾਲੇ ਪਦਾਰਥ ਸਮਝੋ, ਪ੍ਰਮਾਤਮਾ ਦੀ ਸਿਫਤ ਸਲਾਹ ਦਾ ਕੀਰਤਨ ਮਸਾਲੇ ਜਾਣੋ, ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਇਕ ਰਸ ਪ੍ਰੇਮ ਛਤੀ ਕਿਸਮਾਂ ਦੇ ਸੁਆਦਲੇ ਭੋਜਨ ਹਨ, ਮਿਲਦੀ ਉਸ ਨੂੰ ਹੀ ਹੈ ਜਿਸ ਤੇ ਪ੍ਰਭੂ ਮਹਿਰ ਦੀ ਨਜ਼ਰ ਕਰਦਾ ਹੈ ॥ ਜਿੰਨ੍ਹਾਂ ਦੇ ਖਾਣ ਨਾਲ ਸਰੀਰ ਰੋਗੀ ਹੋ ਜਾਂਦਾ ਹੈ ਤੇ ਮੰਦੇ ਖਿਆਲ ਤੁਰ ਪੈਂਦੇ ਹਨ ਉਨ੍ਹਾਂ ਨੂੰ ਖਾਣਾ ਖੁਆਰ ਹੀ ਹੋਈਦਾ ਹੈ ॥

(ਟੀਕਾ ਡਾ. ਸ਼ਾਹਿਬ ਸਿੰਘ ਜੀ)

“Faith in Lord’s Naam is like sweet, listening to it is like the salt. To utter Lord’s Naam is the sour taste (lemony). Singing Lord’s praises that stirs the unstruck music is like spices. If Lord’s grace is on thee, in His love one can taste thirty six delicious dishes. Friend, any other food (pleasures of senses) is vain, it only fills thy mind with evil and body writhes in pain.” Reference is to mind being fed on pleasures of senses. No mention is made about food or drink as such in the stomach.

ਪੂਰਾ ਸਾਚੁ ਪਿਆਲਾ ਸਹਜੇ ਤਿਸਹਿ ਪੀਆਏ ਜਾ ਕੋ ਨਦਰਿ ਕਰੇ, ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਕਿਆ ਮਦ ਛੂਛੈ ਭਾਉ ਧਰੇ ॥

(Asa M.! P:360)

“ਹੇ ਜੋਗੀ, ਇਹ ਉਹ ਪਿਆਲਾ ਜਿਸ ਦੀ ਮਸਤੀ ਸਦਾ ਟਿਕੀ ਰਹਿੰਦੀ ਹੈ, ਸਭ ਗੁਣਾਂ ਦਾ ਮਾਲਕ ਪ੍ਰਭੂ ਅਭੋਲਤਾ ਵਿਚ ਰਖ ਕੇ ਉਸ ਮਨੁਖ ਨੂੰ (ਇਹ ਪਿਆਲਾ) ਪਿਲਾਂਦਾ ਹੈ ਜਿਸ ਉਤੇ ਉਹ ਆਪ ਮੇਹਰ ਦੀ ਨਜ਼ਰ ਕਰਦਾ ਹੈ ॥ ਜੇਹੜਾ ਮਨੁਖ ਅਟਲ ਆਤਮਿਕ ਜੀਵਨ ਦੇਣ ਵਾਲੇ ਇਸ ਰਸ ਦਾ ਵਾਪਾਰੀ ਬਣ ਜਾਏ ਉਹ (ਤੁਹਾਡੇ ਵਾਲੇ ਇਸ) ਹੋਛੇ ਸ਼ਰਾਬ ਨਾਲ ਪਿਆਰ ਨਹੀ ਕਰਦਾ ॥”

(ਟੀਕਾ ਡਾ. ਸ਼ਾਹਿਬ ਸਿੰਘ ਜੀ)

Yogi, this is the cup whose intoxication remains for ever, Lord keep the man in unwavering faith and gives this cup to drink, on whom is His grace. Who become traders in this life giving Nectar are not tempted to your hollow liquor.

The same bani, quoting Prof. G.S.Talib, is translated as - “The Lord, perfection incarnate offers this cup of truth spontaneously to who so ever He shows grace. One that deals in Amrita, (nectar of Word) hollow intoxicants (illusion) cannot attract such.” (small print is mine.)

Both the learned scholars have regarded bottle alcohol as the “hollow” wine. I have given a great deal of thought on this subject. Is alcohol really the culprit Guru Sahib is referring to ? Intoxication of alcohol is very short lived and actually very few people are affected by it. It can be treated reasonably effectively also. Would Guru Sahib go after a comparatively minor malady ignoring much more serious one that affects practically all of us. Such malady and its intoxication has been referred many times in Granth Sahib. If we seriously look around, intoxication of pleasures and senses is, in fact, much more devastating. I am sure that Guru ji referring to this false intoxication of sensual pride and not the bottle alcoholic intoxication.

I would translate the same bani as follows:-

ਪੂਰੇ ਸਚ ਦਾ ਇਹ ਪਿਆਲਾ ਪ੍ਰਭੂ ਸਹਿਜੇ ਹੀ ਉਸ ਪ੍ਰਾਣੀ ਨੂੰ ਬਖਸ਼ਦਾ ਹੈ ਜਿਸ ਤੇ ਉਸ ਦੀ ਮਹਿਰ ਦੀ ਨਜ਼ਰ ਹੋ ਜਾਏ, ਜੋ ਪ੍ਰਾਣੀ

ਅੰਮ੍ਰਿਤ ਨਾਮ ਦਾ ਵਾਪਾਰੀ ਹੋ ਜਾਂਦਾ ਹੈ ਉਹ ਮਾਇਆ ਦੇ ਝੂਠੇ ਨਸ਼ਿਆਂ ਵਲ ਨਹੀਂ ਪਿਆਰ ਪਾਂਦਾ ॥

Cupful of Truth is bestowed by Lord spontaneously to one on whom is His grace. Who trades in nectar of Naam, he is not lured by false intoxicants of illusion.

Before we go any further, we must have a clear idea as to what we are looking for. Social drinking is good or bad, what our present day leaders and Wiseman have to say on the subject or even the opinion of medical profession is NOT the question. The question is simply what Gurbani has to say on subject of drinking alcohol, if it says any thing at all on the subject. Preconceived ideas and personal belief or opinion should not be allowed to paint the research for Sachiar, Truth.

ਖਲਿ ਕਲਵਾਲੀ ਕਾਮੁ ਮਦੁ ਮਨੂਆ ਪੀਵਣਹਾਰੁ ॥ ਕ੍ਰੋਧ ਕਟੋਰੀ ਮੋਹਿ ਭਰੀ, ਪੀਲਾਵਾ ਅਹੰਕਾਰੁ ॥ ਮਜਲਸ ਕੂੜੇਲਬ ਕੀ ਪੀ ਪੀ ਹੋਇ ਖੁਆਰੁ ॥ ਕਰਣੀ ਲਾਹਣਿ, ਸਤੁ ਗੁੜ, ਸਚੁ ਸਰਾ ਕਰਿ ਸਾਰੁ ॥ ਗੁਣ ਮੰਡੇ ਕਰਿ ਸੀਲ ਘਿਉ ਸਰਮੁ ਮਾਸੁ ਆਹਾਰੁ ॥ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਨਕਾ ਖਾਧੈ ਜਾਹਿ ਬਿਕਾਰ ॥

(ਰਾਗ ਬਿਹਾਗੜਾ ਮਰਦਾਨਾ ਪੰ: ੫੫੩)

In the dark age, intuition is like vat (for distilling alcohol), lust is intoxicating and Man's mind drinks deep into it. Anger and attachment fill the wine glass to the brim and Ego serves it. Falsehood becomes thy party and thou indulge freely in the lustful actions. Good deeds should be thy brew mixture, and truth as thy sugar, then brew the true wine of truth and knowledge. Good virtues be thy course bread, patience be thy butter and modesty the meat. Nanak, such meal one gets only when Lord has His glance towards thee and eating such meal all sins vanish.

ਕਲਜੁਗ ਦਾ ਸੁਭਾਉ ਹੀ ਮਟੀ ਵਾਂਗ ਹੈ (ਜਿਸ ਵਿਚ ਸ਼ਰਾਬ ਬਣਾਈ ਜਾਂਦੀ ਹੈ), ਕਾਮ ਸ਼ਰਾਬ ਦੇ ਨਸ਼ੇ ਵਾਂਗ ਹੈ ਤੇ ਮਨੁਖ ਦਾ ਮਨ ਇਸ ਨੂੰ ਪੀਂਦਾ ਹੈ ॥ ਗੁਸਾ ਮੋਹ ਨਾਲ ਭਰੀ ਕਟੋਰੀ ਵਾਂਗ ਤੇ ਹਉਮੈਂ ਪਿਲਾਣ ਵਾਲੀ ਹੈ ॥ ਕੂੜੇ ਲਬ ਦੀ ਭਰੀ ਮਜਲਸ ਵਿਚ ਮਨ ਕਾਮ ਦੇ ਨਸ਼ੇ ਵਿਚ ਗਲਤਾਨ ਹੋਂਦਾ ਹੈ ॥ ਚੰਗੀ ਕਰਣੀ ਨੂੰ ਲਾਹਣ (ਸਮਿਧੀ) ਬਣਾਉ (ਜਹਿੜੀ ਮਟੀ ਵਿਚ ਪਾ ਕੇ ਸ਼ਰਾਬ ਬਣਾਈ ਜਾਂਦੀ ਹੈ), ਸਚ ਦਾ ਗੁੜ ਹੋਵੇ ਤੇ ਸੱਚ ਨਾਮ ਦੀ ਅਸਲੀ ਸ਼ਰਾਬ ਬਣਾਉ ॥ ਗੁਣਾਂ ਦੀਆਂ ਮੋਟੀਆਂ ਰੋਟੀਆਂ ਹੋਣ, ਸਹਿਜ ਸੁਭਾ ਦਾ ਘਿਉ ਤੇ ਸ਼ਰਮ ਮਾਸ ਹੋਵੇ, ਇਹ ਭੋਜਨ, ਨਾਨਕ, ਸਤਿਗੁਰ ਦੇ ਗੁਰਮੁਖ ਹੋਣ ਤੇ ਹੀ ਮਿਲਦਾ ਹੈ ਤੇ ਇਸ ਦੇ ਖਾਣ ਨਾਲ ਸਭ ਭੈੜ ਹਟ ਜਾਂਦੇ ਹਨ ॥

ਕਾਇਆ ਲਾਹਣਿ, ਆਪੁ ਮਦੁ ਮਜਲਸ ਤ੍ਰਿਸ਼ਨਾ ਧਾਤੁ ॥ ਮਨਸਾ ਕਟੋਰੀ ਕੂੜਿ ਭਰੀ ਪੀਲਾਏ ਜਮ ਕਾਲੁ ॥ ਇਤੁ ਮਦਿ ਪੀਤੈ ਨਾਨਕਾ ਬਹੁਤੇ ਖਟੀਅਹਿ ਬਿਕਾਰ ॥ ਗਿਆਨੁ ਗੁੜੁ ਸਾਲਾਹ ਮੰਡੇ, ਭਉ ਮਾਸੁ ਆਹਾਰੁ ॥ ਨਾਨਕ ਇਹੁ ਭੋਜਨੁ ਸਚੁ ਹੈ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥

(ਰਾਗ ਬਿਹਾਗੜਾ ਮਰਦਾਨਾ ਪੰ: ੫੫੩)

This was translated like this:-

ਮਾਣੋ ਕਿ ਸਰੀਰ (ਸ਼ਰਾਬ ਕਢਣ ਵਾਲੀ ਸਮਗਰੀ ਸਮੇਤ) ਮਟੀ ਹੈ, ਅਹੰਕਾਰ ਸ਼ਰਾਬ, ਤ੍ਰਿਸ਼ਨਾ ਵਿਚ ਭਟਕਣਾ (ਮਾਨੋ) ਮਹਫਲ ਹੈ ॥ ਕੂੜ ਨਾਲ ਭਰੀ ਹੋਈ ਵਾਸ਼ਨਾ (ਮਾਨੋ) ਕਟੋਰੀ ਹੈ ਤੇ ਜਮ ਕਾਲ (ਮਾਨੋ) ਪਿਲਾਉਂਦਾ ਹੈ ॥ ਹੇ ਨਾਨਕ, ਇਸ ਸ਼ਰਾਬ ਦੇ ਪੀਤਿਆਂ ਬਹੁਤ ਵਿਕਾਰ ਖਟੇ ਜਾਂਦੇ ਹਨ (ਭਾਵ, ਅਹੰਕਾਰ ਤ੍ਰਿਸ਼ਨਾ ਕੂੜ ਆਦਿਕ ਦੇ ਕਾਰਨ ਹੀ ਵਿਕਾਰ ਪੈਦਾ ਹੋ ਰਹੇ ਹਨ) ॥ ਪ੍ਰਭੂ ਦਾ ਗਿਆਨ (ਮਾਨੋ) ਗੁੜ ਹੋਵੇ, ਸਿਫਤਿ ਸਲਾਹ ਰੋਟੀਆਂ ਤੇ (ਪ੍ਰਭੂ ਦਾ) ਡਰ ਮਾਸ ਹੀ ਹੋਵੇ ॥ ਨਾਨਕ, ਇਹ ਭੋਜਨ ਸਚਾ ਹੈ ਕਿਉਂਕਿ ਸਚਾ ਨਾਮ ਹੀ (ਜ਼ਿੰਦਗੀ ਦਾ) ਆਸਰਾ ਹੈ ॥

(ਟੀਕਾ ਡਾ. ਸ਼ਾਹਿਬ ਸਿੰਘ ਜੀ)

The body is the vat, ego is the wine; restless desires the boozier's circle. Passion the cup falsehood filled, the Yama, agent of death, is doling out. Sayeth Nanak, by drinking such wine are numerous sins earned. Make enlightenment the molasses, Divine laudation the pancakes and fear of God the dish of flesh. Sayeth Nanak, seeking prop of the holy Name, is the feast of Truth.

(Prof.G.S. Talib)

I would translate the above Bani as follows ;

ਸ੍ਰੀਰ ਸ਼ਰਾਬ ਬਣਾਉਣ ਵਾਲੀ ਮਟੀ ਜਾਣੇ, ਹਉਮੈਂ ਹੀ ਸ਼ਰਾਬ ਹੈ ਤੇ ਇਛਾਂ ਵਿਚ ਭਟਕਣਾ ਮਹਿਫਲ ਵਾਂਗ ਹੈ, ਝੂਠ ਨਾਲ ਭਰਿਆ ਪਿਆਲਾ ਜਾਮ ਵਾਂਗ ਹੈ ਤੇ ਕਾਲ (ਮੌਤ) ਜਾਮ ਪਿਲਾਉਣ ਵਾਲਾ ਹੈ ॥ ਨਾਨਕ, ਇਹੋ ਜਿਹੀ ਮਦ ਪੀਤਿਆਂ ਸਾਰੇ ਵਿਕਾਰ ਪਲੇ ਪੈ ਜਾਂਦੇ ਹਨ ॥ ਗਿਆਨ ਦਾ ਗੁੜ ਹੋਵੇ ਤੇ ਉਪਦੇਸ਼ ਦੀਆਂ ਰੋਟੀਆਂ, ਨਾਲ ਖੋਫ ਖੁਦਾ ਦਾ ਮਾਸ ਹੋਵੇ, ਨਾਨਕ, ਇਹੋ ਜਿਹਾ ਭੋਜਨ ਸਚਾ ਤੇ ਜੀਵਨ ਦਾ ਆਸਰਾ ਹੈ ॥

Thy body is like vat, desires keeping thee stray is like the party, falsehood is thy wine glass full to the brim and death is thy barmaid. Nanak, drinking such wine (falsehood), one collects all the sins. Let Knowledge (word) be the sugar and advise of Sages be course bread with fear of God as the meat, Nanak eating such is true meal and true support in life.

“ਮਾਣਸੁ ਭਰਿਆ ਆਣਿਆ ਮਾਣਸੁ ਭਰਿਆ ਆਇ ॥ ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ ॥ ਆਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੇ ਖਾਇ ॥ ਜਿਤੁ ਪੀਤੈ ਖਸਮੁ ਵਿਸਰੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥ ਝੂਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥ ਨਾਨਕ ਨਦਰੀ ਸਚੁ ਮਦੁ ਪਾਈਐ ਮਿਲੈ ਜਿਸੁ ਆਇ ॥ ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗਿ ਰਹੈ ਮਹਲੀ ਪਾਵੈ ਥਾਉ ॥”

(ਰਾਗ ਬਿਹਾਗੜਾ ਸਲੋਕ ਮ:੩ ਪੰ :੫੫੪)

ਜੇ ਮਨੁਖ (ਵਿਕਾਰਾਂ ਨਾਲ) ਲਿਬੜਿਆ ਹੋਇਆ (ਏਥੇ ਜਗਤ ਵਿਚ) ਲਿਆਂਦਾ ਗਿਆ, ਉਹ ਏਥੇ ਆ ਕੇ (ਹੋਰ ਵਿਕਾਰਾਂ ਵਿਚ ਹੀ) ਲਿਬੜਦਾ ਹੈ (ਤੇ ਸ਼ਰਾਬ ਆਦਿਕ ਕੁਕਰਮ ਵਿਚ ਪੈਂਦਾ ਹੈ), ਪਰ ਜਿਸ ਦੇ ਪੀਤਿਆਂ ਅਕਲ ਦੂਰ ਹੋ ਜਾਂਦੀ ਹੈ ਤੇ ਬਕਣ ਦਾ ਜੋਸ਼ ਆ ਚੜਦਾ ਹੈ, ਆਪਣੇ ਪਰਾਏ ਦੀ ਪਛਾਣ ਨਹੀਂ ਰਹਿੰਦੀ, ਮਾਲਕ ਵਲੋਂ ਧੱਕੇ ਪੈਂਦੇ ਜਨ, ਜਿਸ ਦੇ ਪੀਤਿਆਂ ਖਸਮ ਵਿਸਰਦਾ ਹੈ ਤੇ ਦਰਗਾਹ ਵਿਚ ਸਜ਼ਾ ਮਿਲਦੀ ਹੈ, ਐਸਾ ਚੰਦਰਾ ਸ਼ਰਾਬ, ਜਿਥੋਂ ਤਕ ਵੱਸ ਚਲੇ ਕਦੇ ਨਹੀਂ ਪੀਣਾ ਚਾਹੀਦਾ । ਹੇ ਨਾਨਕ ! ਪ੍ਰਭੂ ਦੀ ਮੇਹਰ ਦੀ ਨਜ਼ਰ ਨਾਲ “ਨਾਮ”-ਰੂਪ ਨਸ਼ਾ (ਉਸ ਮਨੁਖ ਨੂੰ) ਮਿਲਦਾ ਹੈ, ਜਿਸ ਨੂੰ ਗੁਰੂ ਆ ਕੇ ਮਿਲ ਪਏ, ਉਹ ਮਨੁਖ ਸਦਾ ਮਾਲਕ ਦੇ (ਨਾਮ ਦੇ) ਰੰਗ ਵਿਚ ਰਹਿੰਦਾ ਹੈ ਤੇ ਦਰਗਾਹ ਵਿਚ ਉਸ ਨੂੰ ਥਾਂ (ਭਾਵ ਇੱਜ਼ਤ) ਮਿਲਦੀ ਹੈ ।੧।

(ਟੀਕਾਕਾਰ ਡਾ. ਸਾਹਿਬ ਸਿੰਘ, ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਰਪਣ, ਪੋਥੀ ਚੌਥੀ ਪੰ: ੩੦੯)

In English I would translate the above as follows:-

“Man, plastered with filth (of evils), is brought to this world and here he gets further plastered in filth (alcohol and evils etc), talks, recognizes not his own from others and gets thrown out of the Court by the Master. Drinking which makes one to forget Master, and one is punished in the Court. Such ill omened alcohol should not be consumed, so far as one can possibly control. Nanak, by Grace of Lord's Naam, intoxication of the Naam is attained only who is attuned unto the Lord. Such are ever dyed in the colors of Naam and are honored in the Court.”

The same sloak is translated as follows by S, Manmohan Singh Advocate:-

“ One man brings a vessel full of wine, another comes and fills a cup there from. By drinking which intellect departs, madness enters the brain, man distinguishes not between mine and thine and is buffeted by the Master. By drinking which the Lord is forgotten and mortal receives punishment at His court. Drink thou not, at all, the false wine, as far as it lies in thy power. Nanak, he, whom the True Guru comes and meets, obtains the true, wine by God's grace. He shall ever abide in Lord's love and obtain a seat in His presence.”

Let us give a little thought and try to find the truth. Is man sent to this world plastered in filth of evil? What sort of evil is man plastered with and sent to this world ?

A child is born with no evidence of any evil. Child sleeps, cries when hungry, is fed by mother and goes back to his sleep and may be dreams. In a few weeks only, however, child begins to show signs of awareness. He is happy when others are around him and pampering him. He starts to miss people when there is no body around. Siblings and parents make fuss and child starts recognizing his importance. He is now important and when no body is around, he feels ignored. He yells and cries to get attention. This is his first sign of ego, he feels he is important and cannot tolerate being ignored. Ego is mother of all other evils. Anger, greed, attachment, lust etc are born of ego.

With the above understanding Let us go back to Salok, and translate it again.

Man is sent to this world, plastered with the filth of Ego (which is the mother of all evils and sins). When one grows, (under the influence of ego), he is further plastered (by greed, lust, ownership and attachments). Intoxicated by pleasures of senses causes mind to loose his sense and he boasts all non-sense (about his possessions and achievements). This false intoxication of Illusion is not well received in the Court of Lord and one gets punished. Such intoxication (of Illusion) which makes one forget the Master, should be avoided as far as one can, for only the Lord controls one's actions, man can only try. Nanak, by the Grace of Lord, one gets dyed in colors of Lord's Naam and is intoxicated by it only if Lord wants so, and such receive honor at His court.

ਮਨੁਖ ਇਸ ਜਗਤ ਵਿਚ (ਹਉਮੋਂ ਦੀ) ਇਲਤ ਨਾਲ ਭਰਿਆ ਆਉਂਦਾ ਹੈ ਜਿਸ ਨਾਲ ਹੋਰ ਇਲਤਾਂ ਵੀ ਪੈਦਾ ਹੋਂਦੀਆਂ ਹਨ ॥ ਸਮਾਂ ਪਾ ਕੇ ਇਲਤਾਂ (ਕਾਮ, ਕਰੋਧ ਲੋਭ ਮੋਹ ਆਦਿ) ਚਮੜ ਜਾਂਦੀਆਂ ਹਨ ਤੇ ਮਨੁਖ ਮਾਇਆ ਦੇ ਰੰਗਾਂ ਵਿਚ ਮਸਤ ਹੋ ਜਾਂਦਾ ਹੈ ॥ ਇਸ ਦੇ ਕਾਰਨ ਮਤ ਗਵਾ ਕੇ ਬਕਵਾਸ ਕਰਨ ਲਗ ਜਾਂਦਾ ਹੈ ਤੇ ਆਪਣਾ ਪਰਾਇਆ ਨਹੀਂ ਪਚਾਣ ਸਕਦਾ, ਮਾਲਕ ਤੋਂ ਧਕੇ ਮਿਲਦੇ ਹਨ ॥ ਜਿਸ ਦੇ ਨਾਲ ਮਾਲਕ ਵਿਸਰਦਾ ਹੋਵੇ ਤੇ ਦਰਬਾਰ ਵਿਚੋਂ ਧਕੇ ਪੈਂਦੇ ਹੋਣ, ਇਹੋ ਜਿਹੀ ਚੰਦਰੀ ਮਾਇਆ ਦੀ ਇਲਤ ਦੇ ਝੂਠੇ ਨਸ਼ੇ ਤੋਂ ਜਿਨ੍ਹਾਂ ਦੂਰ ਰਹਿ ਸਕੇ, ਮਨੁਖ ਨੂੰ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ, ਹਰੀ ਦੇ ਦਰਬਾਰ ਵਿਚੋਂ ਧਕੇ ਪੈਂਦੇ ਹਨ ਤੇ ਸਜ਼ਾ ਮਿਲਦੀ ਹੈ ॥ ਨਾਨਕ, ਹਰੀ ਦੀ ਮਹਿਰ ਦੀ ਨਜ਼ਰ ਨਾਲ ਨਾਮ ਦਾ ਨਸ਼ਾ ਮਿਲ ਜਾਂਦਾ ਹੈ ਤੇ ਮਨੁਖ ਹਰੀ ਦੇ ਰੰਗ ਵਿਚ ਪਸੀਜ ਜਾਂਦਾ ਹੈ, ਹਰੀ ਦੀ ਦਰਗਾਹ ਵਿਚ ਮਾਣ ਮਿਲਦਾ ਹੈ ॥੧॥

“ਕਬੀਰ ਭਾਗ ਮਾਛੁਲੀ ਸੁਰਾਪਾਨਿ ਜੋ ਜੋ ਪ੍ਰਾਨੀ ਖਾਹਿ, ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲ ਜਾਂਹਿ ॥” (ਪੰ: ੧੩੭੭)
ਹੇ ਕਬੀਰ, ਜੋ ਲੋਕ ਭਗਤਨ ਸੇਤੀ ਗੋਸਟ ਕਰ ਕੇ ਤੀਰਥ ਜਾਤ੍ਰਾ ਤੇ ਵਰਤ ਨੇਮ ਆਦਿ ਭੀ ਕਰਦੇ ਹੋਏ, ਉਹ ਸ਼ਰਾਬੀ ਲੋਕ ਭੰਗ

ਮਛੀ ਵੀ ਖਾਦੇ ਹਨ (ਵਿਕਾਰ ਕਰਦੇ ਹਨ) **ਉਨ੍ਹਾਂ ਦੀ ਤੀਰਥ ਯਾਤ੍ਰਾ ਤੇ ਵਰਤ ਸਭ ਵਿਅਰਥ ਜਾਂਦੇ ਹਨ ॥** (ਡਾ. ਸਾਹਿਬ ਸਿੰਘ ਜੀ)

Comment:- Reading the translation in Guru Granth Sahib Darpan, quoted above, one gets the impression that intoxication by use of liquid alcohol is being referred to. Clergy uses it to point out that Gurbani abhors drinking and forbids it. My purpose of this interpretation is that word **ਮਦੁ** has been translated too literally as alcohol and real meaning has not been understood or has been ignored. Intoxication with pleasures of senses lured by wine of Illusion is being referred to by Guru Sahib and not the intoxication by use of liquid alcohol which is but short lived only. It is more difficult to get rid of intoxication by Illusion. Intoxication by alcohol is not really that difficult to get rid off and only a small percentage of people are affected. We know thousands and thousands who have repaired themselves from effects and even habit. Most people do not get addicted by alcohol any way. But intoxication of Illusion affects every one, 100%, and is much more difficult to escape from. In fact Guru Sahib have said that rare is the person not affected and who is truly not affected is same as the Akal Purkh.

“ ਧੋਤੀ ਉਜਲ ਤਿਲਕ ਗਲਿ ਮਾਲਾ, ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਪੜਹਿ ਨਾਟ ਸਾਲਾ ॥

ਨਾਮ ਵਿਸਾਰਿ ਮਾਇਆ ਮਦੁ ਪੀਆ, ਬਿਨ ਗੁਰ ਭਗਤਿ ਨਾਹੀਂ ਸੁਖੁ ਥੀਆ ॥” (ਬਿਲਾਵਲ ਮ:੧ ਪੰ ੮੩੨)

Guru Nanak says “ Wearing the white cloth, anointing forehead with sandal paste and adorning rosary beads round the neck but is filled with anger and chants magical mantras. Forgetting the Nam, he drinks the wine of Maya (illusion) and gets no comfort.” Guru Nanak has called the intoxication of Illusion as the wine. I believe Guru Amardass also meant that only and has not referred to the liquid wine.

ਸਚੁ ਸਚਾ ਜਿਨੀ ਨ ਸੇਵਿਆ ਸੇ ਮਨਮੁਖੁ ਮੂੜ ਬੇਤਾਲੇ ॥ ਓਹਿ ਆਲ ਪਤਾਲੁ ਮੁਹਹੁ ਬੋਲਦੇ ਜਿਉ ਪੀਤੇ ਮਦਿ ਮਤਵਾਲੇ ॥

(ਪੰ: ੩੧੧)

Who served not the Truth are as if wandering aimlessly. They talk incoherently like drunkards with wine. Here obviously Guru Nanak is giving an example, there is no indication of any prohibition.

“ ਦੁਰਮਤਿ ਮਦੁ ਜੋ ਪੀਵਤੇ ਬਿਖਲੀ ਪਤਿਕਮਲੀ ॥ ਰਾਮ ਰਸਾਇਣਿ ਜੋ ਰਤੇ ਨਾਨਕ ਸਚ ਅਮਲੀ ॥੪॥ (ਪੰ: ੩੯੯)

“ ਖੋਟੀ ਮਤਿ (ਮਾਨੋ) ਸ਼ਰਾਬ ਹੈ, ਜੋ ਮਨੁਖ ਇਹ ਸ਼ਰਾਬ ਪੀਣ ਲਗ ਪੈਂਦੇ ਹਨ (ਜੋ ਗੁਰੂ ਦਾ ਆਸਰਾ ਛੱਡ ਖੋਟੀ ਮਤਿ ਦੇ ਪਿਛੇ ਤੁਰਨ ਲਗ ਪੈਂਦੇ ਹਨ) ਉਹ ਦੁਰਾਚਾਰੀ ਹੋ ਜਾਂਦੇ ਹਨ ਉਹ (ਵਿਕਾਰਾਂ ਵਿਚ) ਝਲੇ ਹੋ ਜਾਂਦੇ ਹਨ ॥ ਪਰ, ਹੇ ਨਾਨਕ, ਜੇਹੜੇ ਮਨੁਖ ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦੇ ਸ਼੍ਰੇਸ਼ਟ ਰਸ ਵਿਚ ਮਸਤ ਰਹਿੰਦੇ ਹਨ ਉਹਨਾਂ ਨੂੰ ਸਦਾ ਬਿਰ ਰਹਿਣ ਵਾਲੇ ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦਾ ਅਮਲ ਲਗ ਜਾਂਦਾ ਹੈ ॥”

(ਟੀਕਾ ਡਾ ਸਾਹਿਬ ਸਿੰਘ ਜੀ)

Bad and wrongful advice is like wine, who get intoxicated with such become mad. Nanak, Who remain intoxicated in the love of the Lord get addicted to His Naam.

Alcohol is good or bad is not discussed. I have searched Gurbani to find out if there is any directive on the subject of drinking alcohol, one way or the other. I have found none. I welcome being enlightened. Sikh Gurus have never picked any single item of anything consumables, and forbid its use. No food, eatable or drink, has ever been forbidden in AGGS (as I understand it). Meanwhile permit me to end this chapter with another shabd verse,

“ਤਿਨ ਕਾ ਖਾਧਾ ਪੈਧਾ ਮਾਇਆ ਸਭੁ ਪਵਿਤ ਹਹਿ ਜੋ ਨਾਮਿ ਹਰਿ ਰਾਤੇ, ਤਿਨ ਕੇ ਘਰ ਮੰਦਰ ਮਹਲ ਸਰਾਈ
 ਸਭਿ ਪਵਿਤੁ ਹਹਿ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸੇਵਕ ਸਿਖ ॥ (ਸੋਰਠਿ ਪਉੜੀ ਮ:੩ ਪੰ: ੬੪੮)

Any thing they eat or wear is pious, who are Guru oriented soaked in Lord's colors, their palaces or inns, and temple all are pious where Guru's Sikhs (devotees) can rest and be refreshed.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Chapter X

Vikar ਵਿਕਾਰ (Sins)

Since ancient times, men of wisdom and ancient scriptures regarded certain actions of human beings as bad, undesirable, indeed sinful. Telling lies has been regarded bad and is considered sinful. So is cheating someone to gain possessions of his property is sinful. Using brutal force to get some-one's valuables is vikar. Wooing someone's wife with view to lustful sex has been regarded sinful. Forcible raping of women has been regarded as sinful. Teenage sex was very much shunned and regarded as sinful. Stealing is regarded bad and is sinful. There are number of actions society disapproved and regarded these sins. However it was Mahatma Buddha who recognised a patron in all the sins and considered all sins as emanating from DESIRE. Desire to possess more wealth, desire to gratify lust with more women, desire to get obedience of other people, all these came out of one strong wish, Desire, in man. So Mahatma Buddha suggested eight fold methods to curb desire and thus obliterate vikar which was regarded as the main source of all human sufferings.

After Mahatma Buddha, Great Sage Ramanaju from South India recognised another source which is the root cause of desires also. He considered that ego in man is responsible for all man's cravings and desires. But Sage as Ramanaju was he was not bold enough to start a new religion and his thoughts remained suppressed. Bhagat Kabir ji also considered ego as the chief culprit and his Bani in Guru Granth Sahib confirms that. Kabir said,

“ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੁਮ ਨਾਹੀ, ਅਬ ਤੁਮ ਹਰੁ ਹਮ ਨਾਹੀ ॥ ਅਬ ਹਮ ਤੁਮ ਏਕ ਭਏ ਹਰਿ ਏਕੈ ਦੇਖਤ ਮਨੁ ਪਤੀਆਹੀ ॥”
(ਗਉੜੀ ਕਬੀਰ ਜੀ ਪੰ:੩੩੯)

When “I” was in me Thou were no where, now Thou is in me and “I” am no where. Now Thou and me are One only, seeing what pleases the heart.

However Guru Nanak the Spiritual Inventive, recognised that all desires were born out of ego or homein (ਹੁੰਮੈ) and was bold enough to mark the culprit clearly and without any doubt what so ever. He considered ego as the main root cause of all the human evils. It is the ego which wants him to possess more wealth, to acquire more women for his sensual pleasures, to demand obedience from as large human beings as possible. His greed and desire acquire immeasurable dimensions and his appetite for such evils becomes insatiable and in spite of all his wealth and other wants, he remains unhappy and yearns for yet more and more. He becomes boastful and his hunger grows more and more and is never satiated. If some desire does not get filled as per his inflated wishes, he becomes angry and shows it on his poor subjects, anger being another evil.

There are number of other evils but in Sikh Dharma five major evils are recognised as the principal root evils - Sex, Anger Greed, Attachment or Moh to worldly possessions and Hankaar or Ego (ਕਾਮ, ਕਰੋਧ, ਲੋਭ ਮੋਹ ਤੇ ਹੰਕਾਰ). Undoubtedly there are a lot more evils but these five are

considered the root evils which must be conquered for spiritual uplift, others will vanish when there is no support from the root evils. Why kaam is given the first place and ehankar (ego) the last one, I don't know but undoubtedly ego is root cause of all the evils. Let us look at these evils a bit more.

Ego (ਹਉਮੋ)

Guru Amardass ji said, ”ਮਾਣਸੁ ਭਰਿਆ ਆਣਿਆ ਮਾਣਸੁ ਭਰਿਆ ਆਇ ॥” (ਰਾਗ ਬਿਹਾਗੜਾ ਮ:੩ ਪੰ: ੫੫੪)

Dr Sahib Singh ji translated this verse as “man is brought to this world plastered in filth (evils). One would think that a child is born absolutely free of any evil, a perfect example of purity and innocence. What evil can one see in a babe ? If we watch, we see that child sleeps all the time, when hungry he yells and mother feeds the baby and he sleeps again. The child is just not aware of his surroundings or other people around except perhaps the mother. A few days or weeks more and child begins to show signs of awareness. His uncles aunts, siblings and visitors come and play and child starts to enjoy the attention he is getting. Soon child demands attention, wants every body around him and entertain him. If he gets the attention, child is happy and does a lot of exercise with his limbs. When no body is around and child wants attention, he yells more and more till he gets what he wants. He now feels himself as important and demands notice to be taken thereof. This is the first sign of ego that the child deems himself to be important. As the child grows, ego helps other evils to become stronger and eventually start to control his actions. In ego he wants to acquire and accumulate lot of wealth, more and more women surrounding him and his appetite becomes insatiable. He becomes angry when some of his wish is not fulfilled. Greed, anger, cheating, stealing, telling lies are born of ego.

Moh or Attachment (ਮੋਹ) is again an off shoot of Ego only. One starts to love his possessions whether they are material goods or one's own children or even wife. He thinks that he loves them but in reality he craves to own them. It manifests itself when he loses some thing that he claims to love. Immediately he goes into rage and demands to know where is “my” favorite chair or “my” son has died. This “my” exposes his ego which is deterrent to his moral or spiritual uplift.

Kaam (Sex) has been honored the first place amongst evils. This needs to be studied a little more.

Is kaam (ਕਾਮ) really an evil? Without sex, all life as we know it, would come to an end. How then, sex can be regarded as evil or vikar ? Sex can give one the experience of purest ecstasy, why bundle it with evil and crime. Let us go in depth to see how sex, the life itself, becomes vikar.

Sex has been there in nature long before creatures started to walk or even crawl on the ground. There is sex in plants, That is how seeds are made and plants propagate. Sex is there in lowly crawling worms, some actually practice copulation even. Sex is known amongst higher animals including human beings. Sex is nature's way to proliferate the species, sex is also a tool in the process of evolution. So obviously, sex was created by nature herself and is purposeful. This is the only way the lineage grows in any species. Mother Nature did not want any species to become extinct, unless it is a matter of fittest to survive. Urge for sex or desire is, perhaps, strongest in human beings, next only to eat in order to survive. In addition to this compulsive

urge for sex, nature provided immense amount of pleasure and satisfaction also. So sex cannot be a vikar. It is out of sheer pleasure to satisfy the urge, certain deviations in copulations also occur though they can bear no fruit. All the same sex is a natural process and cannot be regarded as vikar. Bhagat Kabir, a family man himself, said about constraining to achieve salvation, “ if saving of few drops of semen were to grant salvation, then surely all the eunuchs are well on the way to heavens,:

ਮੁੰਡ ਮੁੰਡਾਏ ਜੋ ਸਿਧਿ ਪਾਈ, ਮੁਕਤੀ ਭੇਡ ਨ ਗਈਆ ਕਾਈ ॥ ਬਿੰਦੁ ਰਾਖਿ ਜੋ ਤਰੀਐ ਭਾਈ, ਖੁਸਰੈ ਕਿਉਂ ਨ ਪਰਮ
ਗਤਿ ਪਾਈ ॥ (ਗਉੜੀ ਕਬੀਰ ਜੀ, ਪੰ: ੩੨੪)

“ If shaving to skin could get one salvation, then lamb must be assured of it. If saving semen could get one cross the worldly ocean, then surely eunuch must get salvation.”

There is a great stress on celibacy in Catholic church but the priest are often known to bring shame to their Faith and succumb to the mighty urge of Nature. It is practiced a good deal amongst Hindu priesthood also who are provided with Devdasis, on the sly, to satisfy the urge.

In English language sex act or copulation has distinct words for different situations. When a man and women love each other and in their ecstasy perform copulation, it is called love. But when a person goes out and seeks the same by offering money or giving gifts or other kindness, then the person is buying sex act and is called prostitution. On the other hand a person may not offer any payment in any form but uses brute force to get submission, then the same act is called rape. When a couple are engaged in unproductive sexuality, they are called weird. Act of sexuality is same but whereas the act between man and woman born out of love and in state of pure ecstasy is natural and normal, other forms of sexuality are vikars, sinful. Although English language has appropriate words for different forms of sexuality, in usage word love is used for any form of sexuality. That is unfortunate. Love is same whether it is between mother and son, between father and daughter, between sister and brother or between friend. Difference is only in one's expression of it. When parents love children, they express their love by feeding them, taking care of them, educating them and helping them. When brother and sister love each other they express it by support to each other and sharing whatever they have, may be toys or knowledge they possess. When two friends love each other, they provide support to each other in times of need. But love in all cases is a mental state and is same, only expression and duty of love is different.

Mother Nature does every thing in abundance. Many fruits grow on the tree and each carry so many seeds. When all these seeds are scattered on earth, all do not germinate into plants. Many just do not show growth at all. To make sure that plant gets full chance to grow and proliferate, nature used the principal of abundance. Some are bound to germinate and species continue to survive. In animals and humans, nature introduced element of very strong attraction and desire and supplemented it getting pleasure and satisfaction. For each female gonad, which were kept in limited supply, nature provided million fold male sperms so that at least one will find target. Because of the pleasure and enjoyment involved, nature restricted copulation in animals during certain days only, during the period of heat. In case of humans, nature provided with intelligence and understanding so that they could control their performance to suit individual circumstances.

Apart from Jesus Christ, all Prophets were house-holders. Mohammad married almost a dozen

wives in His life. All Sikh Gurus were family persons and had children of their own. Marriage is encouraged in Sikh religion, as also in Islam.

Marriage is not born in heavens, as is alleged by common proverb. The institution of marriage was invented by man. In precivilisation period, people roamed about in search of food and in search of mate. They had no idea of marriage then. Any couple will have sex whenever overcome by urge and when mate is around. Then two problems cropped up. The first was the attachment of parents to their off springs and bringing them up. The second problem was a social one. When one person mates with another somebody else might also have strong urge. This would be responsible for violence. Eventually, perhaps guided by heavens, institution of marriage developed. To mark that a woman is married, certain signs were created in different regions of the world. These marks and signs changed many times. At present, a woman is recognised married if she is wearing her wedding ring in western countries. In Hindus, woman have a vermilion mark between the parting of the hair on their head.

How does sex become a vikar when it is with command of Divine? We will take a little deviation here.

Eating is also a natural urge, like sex, in fact urge to eat for mere survival is stronger than urge for sex. Amongst Sikhs eating is regarded as essential and considered a pious duty. When a person eats to sustain himself to being healthy and well, it is no sin. It is an essential duty. But what happens when somebody eats, not just to sustain himself but out of sheer greed becoming slave to his taste buds, he becomes a glutton. It doesn't take too long for such person to become obese and suffers. When a person eats to sustain, it is an essential and pious duty and not a sin. But when one leads the life only for the pleasure of eating, as if his life is for eating only, then it is bad and sinful. Similarly when a person is engaged in sex for procreation and satisfying the natural urge reasonably, leading a normal house hold life, it is not sin. But under the influence of ego he embarks on his sexual fantasies and remains occupied in sex, ignoring one's other duties towards family and friends, then sex is being abused and is definitely a sin, a vikar. Guru Gobind Singh said, “ਨਿਜ ਨਾਰੀ ਕੇ ਸਾਥ ਨੇਹ ਤੁਮ ਨਿਤ ਬਢੈਯਹੁ, ਪਰ ਨਾਰੀ ਕੀ ਸੇਜ ਭੁਲਿ ਸੁਪਨੇ ਹੂੰ ਨ ਜੈਯਹੁ ॥

The advice is obvious and needs no explanation. The sharp line separating sex the moral and sex the vikar is only ਨਿਜ ਨਾਰੀ or ਪਰ ਨਾਰੀ, also how much gluttony one becomes about sex.

Conclusion is that sex in normal family affair is not only not a sin but is an essential duty. When one starts to look for fresh pastures (ਚਸਕਾ ਦੂਜੀ ਦਾ), it becomes sin. One has to take society into consideration. Marriage became an institution mainly to keep undesired paws away and to prevent brawls over women. Of course children can be looked after better, jointly by parents, only through the institution of marriage. If one does not follow the laws of society, it becomes illegal and is vikar. Over eating is bad for your own personal health but it does not affect your neighbours or society except in angst, therefore it is not much discussed in sins.

Slander ਨਿੰਦਾ

Criticising something can be either constructive when it is done to find the weak points and try to correct the weakness or it can be only to downgrade some one when it is slandering and is sin. Whereas constructive criticism is for the good of organism and world has progressed so much

that would not have been possible without such criticism being available. Critical study of a subject is also constructive provided criticism is done with faith and with view to try to understand the saying logically. Such critical study is discriminative pondering, **ਬਿਬੇਕ ਵਿਚਾਰਿ**.

Criticism of other religions is often done because it is not understood properly. If we were to give full attention and ponder over the essence of other religion's belief and faith, with faith and devotion, we can discover the beauty of earlier religions, particularly if we recognise the time of those prophets and the region and condition then prevailing there, we are bound to recognise the tremendous impact these prophets had. One has to study the essence, not the superficial ceremonial and ritual practices. As Kabir ji said,

ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੂਠੇ ਝੂਠਾ ਜੋ ਨ ਬਿਚਾਰੈ ॥ (ਪ੍ਰਭਾਤੀ ਕਬੀਰ ਜੀ ਪੰ: ੧੩੫੦)

Say not Vedas and Semitics as false, false is who ponders not.

There is lot of internal slandering also, mostly trying to pull some one down or to upgrade some others. Both are sins, usually motivated. One talks false all the time but when he sees other doing some thing different from tradition, he is immediately pronounced as patit or apostate without realizing that he himself is much more apostate for talking false. Even if some one has gone off the track, who am I to criticise such? I might sit with him and discuss the issue with love but to label some one apostate is to slander him and that is a sin. It leads to bickering and is not good for the organization or the community. Lord alone can pass judgment, not fragile humans.

Slander of Sages have been taken seriously in Gurbani. No sage of any religion or faith must ever be slandered. In Gurbani, it is said,

ਜਿਨ ਅੰਦਰਿ ਨਿੰਦਾ ਦੁਸਟੁ ਹੈ ਨਕ ਵਢੇ ਨਕ ਵਢਾਇਆ ॥ ਮਹਾ ਕਰੁਪੁ ਦੁਖੀਏ ਸਦਾ ਕਾਲੇ ਮੁਹ ਮਾਇਆ ॥ ਭਲਕੇ ਉਠਿ ਨਿਤ ਪਰ ਦਰਬੁ ਹਿਰਹਿ ਹਰਿ ਨਾਮੁ ਚੁਰਾਇਆ ॥ ਹਰਿ ਜੀਉ ਤਿਨ ਕੀ ਸੰਗਤਿ ਮਤ ਕਰਹੁ ਰਖਿ ਲੇਹੁ ਹਰਿ ਰਾਇਆ ॥ ਨਾਨਕ ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਦੇ ਮਨਮੁਖਿ ਦੁਖੁ ਪਾਇਆ ॥ (ਪਉੜੀ ਮ:੧ ਪੰ: ੧੨੪੪)

Self oriented are in the habit of slandering others and lose their own respect in the process. They suffer and their faces appear blackened always. When such get up in the morning they start scheming about looting respect of others but themselves loose the Naam of Lord from within them. Lord, please save me from company of such, Nanak, self oriented get award of what they earned by their deeds and suffer.

Again Bani says, “**ਟੂਟੀ ਨਿੰਦਕ ਕੀ ਅਧ ਬੀਚ, ਜਨ ਕਾ ਰਾਖਾ ਆਪਿ ਸੁਆਮੀ ਬੇਮੁਖ ਕਉ ਆਇ ਪਹੁਚੀ ਮੀਚ ॥**”

Lord saves His devotees Himself, slanderer can't reach even half way, self oriented face death only. (ਸਾਰਗ ਮ:੫ ਪੰ: ੧੨੨੪)

“ਮਨਮੁਖੁ ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਵਿਗੁਤਾ ਅੰਤਰ ਲੋਭ ਭਉਕੈ ਜਿਸੁ ਕੁਤਾ ॥ ਜਮਕਾਲੁ ਤਿਸੁ ਕਦੇ ਨ ਛੋਡੈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਈ ਹੇ ॥੮॥ *Self oriented one slanders others, greed compels such, like dog is barking. Death spares not such and he repents in the end.* (ਮਾਰੂ ਮ:੩ ਪੰ: ੧੦੪੬)

ਨਿੰਦਕੁ ਐਸੇ ਹੀ ਝਰਿ ਪਰੀਐ ॥ ਇਹ ਨੀਸਾਨੀ ਸੁਨਹੁ ਤੁਮ ਭਾਈ ਜਿਉ ਕਾਲਰ ਭੀਤਿ ਗਿਰੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਉ ਦੇਖੈ

ਛਿਦ੍ਰੁ ਤਉ ਨਿੰਦਕੁ ਉਮਾਹੈ ਭਲੋ ਦੇਖਿ ਦੁਖ ਭਰੀਐ ॥ ਆਠ ਪਹਰ ਚਿਤਵੈ ਨਹੀ ਪਹੁਚੈ ਬੁਰਾ ਚਿਤਵਤ ਚਿਤਵਤ ਮਰੀਐ ॥ ੧ ॥
 ਨਿੰਦਕੁ ਪ੍ਰਭੂ ਭੁਲਾਇਆ ਕਾਲੁ ਨੇਰੈ ਆਇਆ ਹਰਿ ਜਨ ਸਿਉ ਬਾਦੁ ਉਠਰੀਐ ॥
 ਨਾਨਕ ਕਾ ਰਾਖਾ ਆਪਿ ਪ੍ਰਭੂ ਸੁਆਮੀ ਕਿਆ ਮਾਨਸ ਬਪੁਰੇ ਕਰੀਐ ॥ (ਬਿਲਾਵਲ ਮ:੫ ਪੰ:੮੨੩)

Listen friend, slanderer crumbles down like a salted wall, this is sign mark. (Pause) Slanderer is happy to see any fault in others but is unhappy to find merit. All day long such scheme ill of others but can't actually do it and die (morally) in the process. –I Slanderer forgets Lord and death approaches near but continues his schemes, Nanak, whom Master Himself saves what can a mere man.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Chapter XI

ARDAS - ਅਰਦਾਸ

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥ ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਸਹਾਇ ॥ ਵਾਰ ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਕੀ ॥ (ਪਾਤਸ਼ਾਹੀ ੧੦)

ਪ੍ਰਿਥਮ ਭਗੋਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ ॥ ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸ ਰਾਮਦਾਸੈ ਹੋਈ ਸਹਾਇ ॥ ਅਰਜਨ ਹਰਿਗੋਬਿੰਦ ਨੇ ਸਿਮਰੇ ਸ੍ਰੀ ਹਰਿ ਰਾਇ ॥ ਸ੍ਰੀ ਹਰਿ ਕ੍ਰਿਸ਼ਨ ਆਈਐ ਜਿਸ ਡਿਠੇ ਸਭਿ ਦੁਖਿ ਜਾਇ ॥ ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥ ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ ਪੰਥ ਦੇ ਵਾਲੀ ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥ ਧੰਨ ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਗਰੰਥ ਦੀ ਮਹਿਮਾ ਕਈ ਨ ਜਾਇ ॥ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਜੀ ॥ ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ॥

ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਹਾਂ ਸਾਹਿਬ ਜ਼ਾਦਿਆਂ, ਚਾਲੀ ਮੁਕਤਿਆਂ, ਹਠੀਆਂ ਜਪੀਆਂ ਤਪੀਆਂ, ਜਿਨ੍ਹਾਂ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਡਿਠ ਕੀਤਾ, ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ ॥ ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿਤੇ, ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ, ਚਰਖੀਆਂ ਤੇ ਚੜ੍ਹੇ, ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ, ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ, ਸਿਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਭਾਈ, ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ ॥

ਪੰਜਾਂ ਤਖਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ ॥

ਪ੍ਰਿਥਮੇ ਖਾਲਸਾ ਜੀ ਦੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਨੂੰ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿਤ ਆਵੇ, ਚਿਤ ਆਵਨ ਦਾ ਸਧਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ ॥

ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫਤਹਿ, ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ. ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਦੇ ਬੋਲ ਬਾਲੇ, ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ ॥

ਸਿਖਾਂ ਨੂੰ ਸਿਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਭਰੋਸਾ ਦਾਨ, ਦਾਨਾਂ ਸਿਰ ਦਾਨ, ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਦਰਸ਼ਨ, ਚੌਂਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ ਜੁਗੇ ਜੁਗ ਅਟੱਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ॥

ਸਿਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ ਮੱਤ ਉਚੀ, ਮੱਤ ਦਾ ਰਾਖਾ ਆਪ ਅਕਾਲ ਪੁਰਖ ਵਾਹਿਗੁਰੂ ॥ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ ॥

ਹੇ ਅਕਾਲ ਪੁਰਖ ਦੀਨ ਦਿਆਲ, ਕਰਨ ਕਾਰਨ, ਪਤਤਿ ਪਾਵਨ ਕਿਰਪਾ ਨਿਧਾਨ ਜੀ, ਆਪਣੇ ਪੰਥ ਦੇ ਸਦਾ ਸਹਾਈ ਦਾਤਦਰ ਜੀਓ, ਸ੍ਰੀ ਨਨਕਾਣਾ ਸਾਹਿਬ ਤੇ ਹੋਰ ਗੁਰਦੁਆਰਿਆਂ ਗੁਰਧਾਮਾਂ ਦੇ ਜਿਨ੍ਹਾਂ ਤੋਂ ਪੰਥ ਨੂੰ ਵਿਛੋੜਿਆ ਗਿਆ ਹੈ, ਖੁਲ੍ਹੇ ਦਰਸ਼ਨ ਦੀਦਾਰ ਤੇ ਸੇਵਾ ਸੰਭਾਲ ਦਾ ਦਾਨ ਖਾਲਸਾ ਜੀ ਨੈ ਬਖਸ਼ੋ ॥

ਹੇ ਨਿਅਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਤਿਆਣਿਆਂ ਦੇ ਤਾਣ. ਨਿਓਟਿਆਂ ਦੀ ਓਟ, ਸਚੇ ਪਿਤਾ ਜੀ, ਆਪ ਦੇ ਹਜ਼ੂਰ ਅਰਦਾਸ ਹੈ ਜੀ -----
-----ਅਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁਲ ਚੁਕ ਖਿਮਾ ਕਰਨੀ ਜੀ ॥ ਸਰਬੱਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ ॥ ਸੇਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨਾਮ ਚਿੱਤ ਆਵੇ ॥ ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ॥ ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ ॥

ਦੇਹਿਰਾ ॥

ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਭੀ ਚਲਾਇਓ ਪੰਥ, ਸਭ ਸਿਖਨ ਕੋ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਓ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹਿ, ਜਾ ਕਾ ਹਿਰਦਾ ਸੁਧ ਹੈ ਖੋਜ ਮਹਿ ਲੇਹੁ ॥ ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ, ਆਕੀ ਰਹੇ ਨ ਕੋਇ, ਖੁਆਰ ਹੋਇ ਸਭ ਮਿਲਹਿ ਗੇ, ਬਚੇ ਸ਼ਰਨ ਜੋ ਹੋਇ ॥ ਗੁਰ ਕੀ ਬਾਣੀ ਗੁਰ ਤੇ ਜਾਤੀ ਜੇ ਸਬਦਿ ਰਤੇ ਰੰਗ ਲਾਇ ॥ ਪਵਤਿ ਪਾਵਨ ਸੇ ਜਨ ਨਿਰਮਲ ਹਰ ਕੈ ਨਾਮ ਸਮਾਇ ॥

In English:-

Ardas (Prayer)

One Omnipotent Lord, Victory to the Lord

Pervades the Infinite Lord's sword, Var Sri Bhagauti ji (P: 10)

Worshipping the weapons, dwell unto Nanak, Then Angad Gur Amardass and Ramdass who pervade all. Worship Arjun, Hargobind and Sri Har Rai. Dwell unto HarKishen whose mere glance vanishes all maladies. Worship Teg Bahadur one gets treasures nine, pervades every where and protects. 10th Master Guru Gobind Singh ji, the Lord of the community, pervades all. Great be the praise of Guru Granth ji whose greatness cannot be described. Utter loudly His name, WaheGuru, WaheGuru, WaheGuru. Reciting and dwelling unto the spirit of 10 Masters and Guru Granth ji, visualising of a glimpse of which say WaheGuru, WaheGuru.

Five Beloveds, Four Princes, Salved forty, who worship, and meditate with determination, worshipped Lord's Name, shared meal, opened kitchens, wielded swords, ignored as not seen, having seen clearly through, such dears and truthful be remembered and say WaheGuru.

Those, Singhs and Ladies, who gave their lives for the sake of their faith, cut up in bits, scalped, stretched beyond endurance on stretching wheels, sawed alive, sacrificed for the service of Gurdwaras but lost not their Faith, endured love of the religion and Keshas till last breath, their sacrifices be remembered and utter WaheGuru, WaheGuru.

Remembering Five seats, Throne of spiritual authority, and all the Gurdwaras, Utter WaheGuru.

Oh Lord, Master, Khalsa prays that Khalsa the world over may dwell Thee in their hearts and thereby attain all comforts. Wherever is Khalsa, protection of the Lord is there, Victory be unto His kitchen and sword, honour be protected, the community be victorious. The Lord Master pervades every where, keeps the morale of Khalsa ever high, utter WaheGuru, WaheGuru.

Bestow the gift of Thy Name, that the Sikhs remain true to the tenants of the Faith, gift of Keshas, the Principals in faith and deeds, can distinguish truth from untruth, have full confidence and trust, and the biggest gift of all, love of Name, sight of Amritsar ji, shabad singing choirs on patrol duty, mansions, ensigns, seats of learning and pondering, may remain till eternity. Hail the Faith, and say WaheGuru, Waheguru.

Bestow Lord, the humility of mind and True wisdom, protected by Thyself. Oh Lord, the merciful, cause of causes, treasure of kindness and compassion and supporter of Thy Faith, we have been wrenched away from Nankana Sahib and other sacred places. We pray return of the service and care of all such places to the Khalsa and the Panth as also unhindered sight of these.

Oh the honour of them who have none, strength who has none, sanctuary for who have no refuge, True Father, we pray unto Thee ----- .

We beg forgiveness for any wrong word said or mistakes made. Pray correct the deeds of all in the world. Meet us such only, meeting whom we remember Thy Name. In Thy Naam, Nanak, we may remain in high morale. Thy Will and every one be happy.

Dohra Only when the lord ordained, Faith came to exist. All Sikhs are ordered to accept Granth as the Guru, their Jyot. Granth ji be accepted as Guru's body, Whose heart is clean of evil will find it as revealed. Khalsa shall rule and no enemy shall exist. Children gone astray shall meet again who return to take the refuge. Guru's Word learnt from Guru brings out wonderful colours. Who get the sacred Word, their hearts are clean. Lord dwells therein.

Ardas is very important part of our daily prayer system. We offer prayer before starting any new project and also at the end to say thank you, Lord. If we study carefully the composition of Ardas, it is beautifully worded prayer asking benevolent Lord to grant us merits that we don't have, grant us the wisdom to discriminate good from what is not good, to grant us the strength to bear what is inevitable. Most important of all is we beg Lord the well being of whole humanity. We have every reason to be really proud of our ardas we beg of Akal Purkh daily.

First portion of Ardas was actually composed by 10th Master mentioning first nine Gurus by name and paying obeisance to each. Because this was uttered by Guru Gobind Singh Himself, we must accept it with full respects and devotion. After saying respect to 9th guru, respect to 10th Guru and Guru Granth Sahib was added by our wisemen to include all the Gurus.

Thereafter we pay tributes and remember our most notables ones like the five beloveds, four princes, forty salved and numerous others who mediated deeply, who shared their meals, wielded sword for the defence of Panth and the oppressed. Then we go on and say something very unique, "having seen to ignore as not seen". This is unique merit that only humans can acquire, unfortunately very rarely. After saying to ignore as not seen, we embark upon a list of sacrifices our forefathers made for us. These all are great heroic deeds of rare bravery and valour, no doubt. We remember, we feel proud and our blood boils with anger to visualise the brutality of rulers then. We are, in fact, scratching our old wounds and making them raw once again. We are not ignoring as not seen what had happened centuries ago. We are thus contradicting ourselves.

Times have changed, forgiveness is the need of our times. One must forget about the old wounds and foster new bonds of friendship. Europeans and Americans have almost forgotten the brutalities of Nazi regime of Germany committed only half a century ago and are making strong friendship bonds with Germans. Must we, who pray daily to regard as not seen what was actually seen and witnessed, continue to remember those painful events of centuries ago and freshen our wounds and creating hatred rather than reconciliation between fellow humans? I think it is high time we should reconsider this point and delete this portion from our ardas.

We can remember the sacrifices of those fearless brave warriors by setting aside a special day every year to commemorate such. It is not that we want to forget their deeds and valour but we do not have to freshen our wounds every time we offer Ardas, thus helping to keep the hatred simmering.

At the end of main body of Ardas, we sing Dohra which also needs careful scrutiny. First couplet saying that All Sikhs are ordained to accept Granth ji as the Guru is the command of 10th Master. We must bow our head and respect and obey what is ordained therein. Next stanza exhorts us "to recognise Guru Granth ji as deh (body) of Gurus" and this is very unsikh like. Guru Granth is spirit, Jyot, of Gurus but not deh or body of Gurus. I feel strongly that this unsikh like saying be expunged urgently.

We go on and say full throat, "Khalsa shall rule and no enemy will remain". This couplet was written by Bhai Nand Lall ji as last Dohra in his poem, "Tankhah Nama". This is a war like slogan made popular during the days of Banda Bahadur. It suited beautifully then, in those times. It is irrelevant today and helps only to excite the innocent ignorant people. I think it should not be a part of our daily prayer any more.

ੴ ਸੇਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Chapter XII

So What is Sikhi ? Rehatnamas *Code of Conduct for Sikhs*

Many pamphlets and flyers are available which list numerous dos and don'ts for a Gur Sikh, about their code of conduct. Some have been attributed to one or other of the five beloveds also. The great Sage Scholar Bhai Nand Lall also have written on Sikh maryada, code of conduct, in Rehat Nama. Many Parbhandak Committees have issued their own versions. Since Guru Gobind Singh installed Granth Sahib as the Eternal Guru of the Sikhs, it becomes us that we should listen only to Granth Sahib and to no body else.

Some ignorant scholars claim that because Akal Takht is the seat of temporal authority of Sikhs, as done by Guru HarGobind ji, therefore any hukamnama issued from the exalted seat must be obeyed without raising any objection. I may say that position of Akal Takht in Sikh tradition is not much different that the position of Lok Sabha in relation to the country. One directs the affairs of Sikhs only, other directs affairs of the country. Lok Sabha can issue ordinances, from time to time, to administer the country. Every ordinance issued has to be passed by Lok Sabha before it can become law. Lok Sabha keeps a watchful eye on country's affairs and keeps changing laws according to the expediency and exigencies of the time. Akal Takht, being seat of temporal authority of Sikhs, can also issue hukamnama, from time to time, to administer the affairs of the community. To become law, it must be passed by higher authority and rectified. In this case, the higher authority is none else but Eternal Guru Granth Sahib. If the hukamnama is according to commands enshrined in the Holy Word, it shall become law. If such hukamnama does not stand the acid test and is not according to what is enshrined in the Word, then I am afraid it is false and Sangat can reject such hukamnama.

I shall ignore rehat murayada written by various organizations and individuals but will try to find rehat as enshrined in the Holy Word. I intend quoting Rehat Nama as written by Bhai Nand Lall ji who enjoyed Guru's confidence and blessings completely without reservation. I have read Gurmat Sidhant by Dr Sahib Singh ji in "Guru Granth Sahib Darpan". After reading this my head bows to the Sage as he certainly has realized the essence and is not squabbling about the words and their meanings or any rituals. I strongly recommend every GurSikh to read Guru Granth Darpan by Dr. Sahib Singh ji, volume 10 page 699 under chapter "Gurmat Sidhant". I shall, of course try to see what Guru Granth Sahib has to say which is the final authority.

Bhai Nand Lall ji wrote this Rehat Nama in the form of questions and answers between himself and his Guru. It goes like this:-

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਰਹਿਤ ਨਾਮਾ

ਸ੍ਰੀ ਗੁਰੂ ਵਾਚ

ਚੋਪਈ ਗੁਰ ਸਿਖ ਰਹਿਤ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤ, ਉਠਿ ਪ੍ਰਭਾਤਿ ਕਰੇ ਹਿਤ ਚੀਤ ॥੧॥ ਵਾਹਿਗੁਰੂ ਪੁਨ ਮੰਤਰਹ ਜਾਪ, ਕਰ ਇਸ਼ਨਾਨ ਪੜ੍ਹੇ ਜਪੁ ਜਾਪ ॥੨॥ ਦਰਸਨ ਕਰੇ ਮੇਰਾ ਪੁਨ ਆਏ, ਅਦਬ ਸਿਉਂ ਬੈਠ ਗੁਰ ਹਿ ਚਿਤ ਲਾਏ ॥੩॥ ਤੀਨ ਪਹਿਰ ਜਬ ਬੀਤੇ ਜਾਣ, ਕਥਾ ਸੁਣੇ ਗੁਰ ਹਿਤ ਚਿਤ ਲਾਣ ॥੪॥ ਸੰਧਿਆ ਸਮੇਂ ਸੁਣੇ ਰਹਿਰਾਸ, ਕੀਰਤਨ ਕਥਾ ਸੁਣੇ ਹਰਿ ਜਾਸ ॥੫॥ ਇਨ ਮੇਂ ਨੇਮ ਜੋ ਏਕ ਕਰਾਏ, ਸੋ ਸਿਖ ਅਮਰ ਪੁਰੀ ਮੇਂ ਜਾਏ ॥੬॥ ਪਾਂਚ ਨੇਮ ਪੁਰ ਸਿਖ ਜੋ ਧਾਰੈ, ਇਕੀਸ ਕੁਲ ਕੁਟੰਬ ਕੋ ਤਾਰੈ ॥੭॥ ਤਾਰੈ ਕੁਟੰਬ ਮੁਕਤ ਸੋ ਹੋਏ, ਜਨਮ ਮਰਨ ਨਾ ਪਾਵੇ ਸੋਏ ॥੮॥

ਨੰਦ ਲਾਲ ਵਾਚ ਦੋਹਾ - ਤੁਮ ਜੁ ਕਹਾ ਗੁਰਦੇਵ ਜੀ ਦਰਸਨ ਕਰ ਮੋਹਿ ਆਇ, ਲਝੀਏ ਤੁਨਰਾ ਦਰਸ ਕਹਾਂ ਕਹੋ ਮੋਹਿ ਸਮਝਾਇ ॥੯॥

ਸ੍ਰੀ ਗੁਰੂ ਵਾਚ ਦੋਹਾ - ਤੀਨ ਰੂਪ ਹੈ ਮੋਹਿ ਕੇ ਸੁਣਹੁ ਨੰਦ ਚਿਤ ਲਾਇ, ਨਿਰਗੁਣ ਸਰਗੁਣ ਗੁਰਸ਼ਬਦ ਹੈਂ ਕਹੇ ਤੋਹਿ ਸਮਝਾਇ ॥੧੦॥

ਚੋਪਈ ਏਕ ਰੂਪ ਤਿਹ ਤੇ ਪਰੇ, ਨੇਤ ਨੇਤ ਜਿਹ ਨਿਗਮ ਉਚਰੇ ॥੧੧॥ ਘਟਿ ਘਟਿ ਬਿਆਪਕ ਅੰਤਰ ਜਾਮੀ, ਪੂਰ ਰਹਿਉ ਜਿਉਂ ਜਲ ਘਟ ਭਾਨੀ ॥੧੨॥ ਰੋਮ ਰੋਮ ਅਚਰ ਸੋ ਲਹੇ, ਜਦਾਰਥ ਬਾਤ ਤੁਮ ਸੋਂ ਸਤਿ ਕਹੋ ॥੧੩॥ ਜੋ ਸਿਖ ਗੁਰ ਦਰਸਨ ਕੀ ਚਾਹਿ, ਦਰਸਨ ਕਰੇ ਗ੍ਰੰਥ ਜੀ ਆਹਿ ॥੧੪॥ ਪਰਭਾਤ ਸਮੇਂ ਕਰਕੇ ਇਸਨਾਨ, ਤੀਨ ਪਰਦਫ਼ਯਾ ਕਰੇ ਸੁਜਾਨ ॥੧੫॥

ਦੋਹਰਾ ਹਾਥ ਜੋੜ ਕਰ ਅਦਬ ਸੋਂ ਬੈਠੇ ਮੋਹਿ ਹਜ਼ੂਰ, ਸੀਸ ਟੇਕ ਗੁਰ ਗ੍ਰੰਥ ਜੀ ਬਚਨ ਸੁਣੇ ਸੋ ਹਜ਼ੂਰ ॥੧੬॥

ਚੋਪਈ ਸ਼ਬਦ ਸੁਣੇ ਗੁਰ ਹਿਤ ਚਿਤ ਲਾਇ, ਗਿਆਨ ਸ਼ਬਦ ਗੁਰ ਸੁਣੇ ਸੁਣਾਇ ॥੧੭॥ ਜੋ ਮਮ ਸਾਥ ਚਾਹੇ ਕਰ ਬਾਤ, ਗ੍ਰੰਥ ਜੀ ਪੜ੍ਹੇ ਸੁਣੇ ਬਿਚਾਰੇ ਸਾਥ ॥੧੮॥ ਜੋ ਮੁਝ ਬਚਨ ਸੁਣਨ ਕੀ ਚਾਇ, ਗ੍ਰੰਥ ਜੀ ਪੜ੍ਹੇ ਸੁਣੇ ਚਿਓ ਲਾਇ ॥੧੯॥ ਮੇਰਾ ਰੂਪ ਗ੍ਰੰਥ ਜੀ ਜਾਣ, ਇਸ ਮੇਂ ਭੇਦ ਨਹੀਂ ਕੁਝ ਮਾਨ ॥੨੦॥ ਤੀਸਰ ਰੂਪ ਸਿਖ ਹੈਂ ਮੇਰ, ਗੁਰਬਾਣੀ ਰਤ ਜਿਹ ਨਿਸ ਭੋਰ ॥੨੧॥ ਵਿਸਾਹ ਪ੍ਰੀਤ ਗੁਰ ਸ਼ਬਦ ਜੋ ਧਰੇ, ਗੁਰ ਕਾ ਦਰਸ ਨਿਤ ਉਠ ਕਰੇ ॥੨੨॥ ਗਿਆਨ ਸ਼ਬਦ ਗੁਰ ਸੁਣੇ ਸੁਣਾਇ, ਜਪੁ ਜੀ ਜਾਪੁ ਪੜ੍ਹੇ ਚਿਤ ਲਾਇ ॥੨੩॥ ਗੁਰਦਵਾਰ ਕਾ ਦਰਸਨ ਕਰੈ, ਪਰ-ਦਾਰਾ ਕਾ ਤਿਆਗ ਜੋ ਕਰੈ ॥੨੪॥ ਗੁਰ ਸਿਖ ਸੇਵਾ ਕਰੇ ਚਿਤ ਲਾਇ, ਆਪਾ ਮਨ ਕਾ ਸਗਲ ਮਿਟਾਇ ॥੨੫॥ ਇਨ ਕਰਮਨ ਮੇਂ ਜੋ ਪਰਧਾਨ, ਸੋ ਸਿਖ ਰੂਪ ਮੇਰਾ ਪਹਿਚਾਨ ॥੨੬॥

ਦੋਹਰਾ ਐਸੇ ਗੁਰਸਿਖ ਮਾਨ ਹੈ ਸੇਵਾ ਕਰੇ ਜੋ ਕੋਇ, ਤਨ ਮਨ ਧਨ ਅਰਪ ਕੇ ਸੋ ਮੁਝ ਸੇਵਾ ਹੋਇ ॥੨੭॥ ਐਸੇ ਗੁਰਸਿਖ ਸੇਵ ਕੀ ਮੋਹਿ ਪਹੁਚੇ ਆਇ, ਸੁਣਹੁ ਨੰਦ ਚਿਤ ਦੇਇ ਕਰ ਮੁਕਤਿ ਬੇਕੁੰਠ ਜਾਇ ॥੨੮॥

ਨੰਦ ਲਾਲ ਵਾਚ ਨਿਰਗੁਣ ਸਰਗੁਣ ਗੁਰਸ਼ਬਦ ਜੀ ਕਹੇ ਰੂਪ ਤੁਮ ਤੀਨ, ਨਿਰਗੁਣ ਰੂਪ ਨਹੀਂ ਦੇਖੀਏ ਸਰਗੁਣ ਸਿਖ ਅਧੀਨ ॥੨੯॥

ਚੋਪਈ ਤੁਮਰਾ ਨਿਰਗੁਣ ਰੂਪ ਅਪਾਰਾ, ਸੋ ਕਿਸ ਦੇਖੇ ਦੀਨ ਦਿਆਰਾ ॥੩੦॥ ਜਗਤ ਗੁਰੂ ਤੁਮ ਕਹੇ ਸਵਾਮੀ, ਘਟਿ ਘਟਿ ਵਾਸੀ ਅੰਤਰ ਜਾਮੀ ॥੩੧॥

ਸ੍ਰੀ ਗੁਰੂ ਵਾਚ ਸੁਣ ਸਿਖ ਭਾਈ ਨੰਦ ਸੋ ਲਾਲ, ਤੁਮ ਸੁਣ ਹਮਰੇ ਬਚਨ ਰੁਸਾਲ ॥੩੨॥ ਗੁਰ ਸਿਖ ਸਰਗੁਣ ਰੂਪ ਸੁਜਾਨ, ਪ੍ਰਿਥਮ ਸੇਵ ਗੁਰ ਹਿਤ ਚਿਤ ਕਾਨ ॥੩੩॥ ਗੁਰ ਸਿਖ ਸੇਵ ਸ਼ਬਦ ਜੋ ਗਹੇ, ਸ਼ਬਦ ਸਰੂਪ ਸੋ ਇਹ ਬਿਧ ਲਹੇ ॥੩੪॥ ਸ਼ਬਦ ਸਰੂਪ ਵਾਕ ਜੋ ਧਾਰੇ, ਤਿਸ ਤੇ ਲਖੈਂ ਅਪਰ ਅਪਾਰੇ ॥੩੫॥ ਤੇ ਮੈਂ ਗੋਸ਼ਟ ਕਹੀ ਸੋ ਭਾਈ, ਪੜ੍ਹੇ ਸੁਣੇ ਜੋ ਚਿਤ ਹਿਤ ਲਾਈ ॥੩੬॥ ਤਿਸ ਕੀ ਮਹਿਮਾ ਕਹੁੰ ਬਖਾਣ, ਜੋਤੀ ਜੋਤਿ ਮਿਲੇ ਮੋਹਿ ਮਾਨ ॥੩੭॥ ਸੰਮਤ ਸਤਰਾ ਸਹਿਸ ਸੋ ਬਾਵਣ, ਮਘਰ ਸੁਦੀ ਨੌਮੀ ਸੁਖ ਦਾਵਣ ॥੩੮॥ ਸੁਰ ਗੁਰ ਵਾਰ ਸਤਦਰੁ ਤੀਰ, ਬਚਨ ਕਹੇ ਨੰਦ ਲਾਲ ਸੋ ਬੀਰ ॥੩੯॥

ਦੋਹਰਾ ਵਾਹਿਗੁਰੂ ਗੁਰ ਜਾਪਏ ਵਾਹਿਗੁਰੂ ਕਰ ਧਿਆਨ, ਮੁਕਤ ਲਾਭ ਸੇ ਹੋਇ ਹੈਂ ਗੁਰ ਸਿਖ ਰਿਦਿ ਮਹਿ ਮਾਨ ॥੪੦॥

In English

Rehat Nama **Sayeth Siri Guru** Chopei

Listen my friend Gur Sikh Rehat; Wakes up early morning and meditates in heart.-1 Repeats the manter of Waheguru, bathes and recites Japji and Jaap.-2 Comes to me to see me, sits respectfully and dwells unto the Guru in his heart.-3 After third pehar, he listens to Gurbani explanation attentively and dwells it into his heart.-4 At sun set, he listens Rehras and is pleased hearing music of Lord's praises.-5 Who abides by one, such Sikh goes to Eternity.-6 Who is regular in all five, his whole clan is salved.-7 Whole clan swims across and attain Moksh, their death life cycle is finished.-8

Sayeth Nand Lall, Doha - Gurdev ji, Thou said about seeing Thee early morning, pray where should I come to see Thee, kindly explain this to me.-9

Sayeth Siri Guru Doha Listen Nand and pay attention, I have three manifestations, understand this, before the Creation, after the Creation and Guru's Word.-10

Chopei One manifestation is beyond merits however many praises may be said.-11 Resides in every heart, the All Knowing One, Who loves Lord in heart is complete.-12 Such are seeped to each cell in love, I am telling thee Truth.-13 Sikhs who wants to have a glimpse of Guru, should come to see Granth ji.-14 Dawn break one should bathe and then should make offering to become wise.-15

Dohra With folded hands thou sit respectfully in my presence, bow before Guru Granth ji and listen to Word. -16

Chopei Listen the Word and dwell in thy heart the word of Wisdom as Guru utters.-17 Who wants a little talk, may recite Guru Granth, listen and ponder. -18 Who desires to listen my words may recite from Guru Granth, listen and dwell unto his heart.-19 Recognise My roop and Guru Granth the same, do not make any distinction between these.-20 Third manifestation is my Sikh who has not an iota of doubt in Gurbani.-21 Who has full confidence in Guru's Word, can see Guru whenever he wants so.-22 Guru's Word of Wisdom Sikh listens and utters, Japji, Jaap he recites and dwells in the heart.-23 Gurudwar Sikh visits for a glimpse and forsakes any other dwar (door).-24 Guru's Sikh serves with all his heart and all doubts vanish from his mind.-25. In such routine who is marked out, such Sikh is in my image. -26

Dohra Who serves, such GurSikh is my pride who gives away his body, mind, wealth and charity. -27 I always feel love of such GurSikh sewak, Listen Nand ji attentively, he goes to Eternity and attains Moksh.-28

Sayeth Nand Lall Before Creation, After Creation and Gur Shabad, Thou sayeth as Thy three manifestations, before Creation none has seen, after Creation is Sikh who has surrendered.-29

Chopei Thy manifestation before Creation is limitless, who has seen such, Oh the Merciful One.-30 Thou call Him Master of Universe, the All Knowing pervades every heart.-31

Sayeth Guru Listen Bhai Nand Lall ji, thou listen and understand what I speak.-32 GurSikh who attains Wisdom is same as After Creation manifestation, who serves all with heart and keeps Guru in mind.-33 Gur Sikh who serves and sings Word, Shabd manifestation is in such only.-34 Who accepts the command of Word manifestation, his praise has no limits.-35 I

talk to such, dear brother, who recites, listens and dwells it in his heart.—36 Praise of such cannot be described, they merge unto One.—38

Let us now see what Gurbani has to say in Granth ji.

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਓਦਿਮੁ ਕਰੇ ਭਲਕੇ ਪ੍ਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥ ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵੈ ॥ ਫਿਰ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਵੈ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੇ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥ ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੁ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਸੇਸੁ ਸੁਣਾਵੈ ॥ ਜਨੁ ਨਾਨਕ ਧੁੜਿ ਮੰਗੈ ਤਿਸ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥

(ਗਉੜੀ ਕੀ ਵਾਰ ਮ: ੪ ਪੰ: ੩੦੫/੬)

Who claims to be Sikh of True Guru, gets up early in the morning to dwell unto the Ultimate One. He makes effort, bathes early in the morning and takes dip in the lake of Nectar. Following the advice of Guru, He worships the Lord and all evils and sufferings vanish. With day break, Sikh dwells unto Lord while doing and attending to the worldly affairs. Who worships my Lord with each breath, such is chosen by Guru. On whom is the grace of my Master, such preach the advice of Guru. Nanak begs the dust of feet of such Gursikh who meditates unto the Lord himself and persuades others also.

In another shabd Guru RamDass ji refers to family feuds. It was uttered when Gurgadi was given to Arjun Dev ji and other family members were annoyed. This was Guru ji's advice to them then, aptly applicable to all even to day.

ਕਾਹੇ ਪੁਤ ਝਗਰਤ ਹਉ ਸੰਗਿ ਬਾਪ ॥ ਜਿਨ ਕੇ ਜਣੇ ਬਡੀਰੇ ਤੁਮ ਹਉ ਤਿਨ ਸਿਉ ਝਗਰਤ ਪਾਪ ॥੧॥ ਰਹਾਉ ॥ ਜਿਸੁ ਧਨ ਕਾ ਤੁਮ ਗਰਬੁ ਕਰਤ ਹਉ ਸੇ ਧਨੁ ਕਿਸਹਿ ਨ ਆਪ ॥ ਖਿਨ ਮਹਿ ਛੋਡਿ ਜਾਇ ਬਿਖਿਆ ਰਸੁ ਤਉ ਲਾਗੈ ਪਛਤਾਪ ॥ ੧ ॥ ਜੋ ਤੁਮਰੇ ਪ੍ਰਭ ਹੋਤੇ ਸੁਆਮੀ ਹਰਿ ਤਿਨ ਕੇ ਜਾਪਹੁ ਜਾਪ ॥ ਉਪਦੇਸੁ ਕਰਤ ਨਾਨਕ ਜਨ ਤੁਮ ਕਉ ਜਉ ਸੁਨਹੁ ਤਉ ਜਾਇ ਸੰਤਾਪ ॥੨॥

(ਸਾਰਗ ਮ:੪ ਪੰ:੧੨੦੦)

Why this parley with thy own father, my son? To struggle with who is the cause of thy birth and brought thee up, is vice. Wealth for which thou are so proud, never belongs to any one. It can leave in a moment and then one repents.—1 Who is Master Lord, worship Him. Nanak has advised thee, if thou listen to it carefully all thy suffering will vanish.

No other routine has been discussed any where else in Gurbani but many advises have been given from to time. Guru Nanak laid the path of love and Truth to attain oneness with the Ultimate One. The meaning and scope of His philosophy in two words, “ੴ ਸਤਿਨਾਮ” has been described and discussed earlier.

At predawn, one must get up, and take bath after completing ablutions and change into clean dress because there can be no godliness without a clean body.

ਮੰਨੀਏ, One must have absolutely full faith in One Lord. (Japji Pauri 12 to 15)

ਸੁਣੀਏ, One must listen to the Word, is best done in sangat, congregation. (Japji Pauri 8 to 11)

ਗਾਵੀਏ, One must sing the word, take part in kirtan. (Japji Pauri 3)

ਜਪੀਏ, After mentioning the merits of One Lord whose name He called Truth, Guru Nanak asked

Sikhs to worship such Master, to recite repeatedly, over and over over again. This worship was considered essential, for only good deeds shall not take one far towards Oneness. But Guru Nanak made it clear that one cannot really worship also unless one does good deeds and NEVER a wrongful one. It is only when one cleans heart thoroughly with good deeds and is completely rid of vikars that worship can sink in the depths of mind. One must be able to conquer the five vikars, never cheat to gain wealth or position, honesty must be transparent clean, one must never hurt any body with one's action or word, even in state of unmindfulness. Repeating one bani after another, turning pages of Gutka is simply an exercise in exhaling air only

ਜੇ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਿਹਾ ਵਾਉ, ਬੀਜੇ ਬਿਖੁ ਮੰਗੈ ਅੰਮ੍ਰਿਤ ਵੇਖਹੁ ਏਹੁ ਨਿਆਉ ॥ (ਆਸਾ ਦੀ ਵਾਰ ਮ:੨ ਪੰ: ੪੭੪)

ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ, ਗਲੀ ਜਿਨਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥ ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥ (ਆਸਾ ਕਬੀਰ ਜੀ, ਪੰ:੪੭੬)

unless one can sit in suitable company and ponder as to what has been said in the Bani (ਬਿਬੇਕ ਵਿਚਾਰਿ). Even that is not enough, really. When one ponders in such company and learns what is said, one must look inwards critically if one is up to the advice or not. One must assimilate in one's daily life style, what is learnt from Gurbani by above methods. Then only essence of Truth, Lord, enters such heart and mind gets fully enlightened with knowledge. Such person is as good as Akal Purkh, there is no distinction now between the two now.

This, then, is rehatnama uttered by Guru Ram Dass ji and Bhai Nand Lall ji who was an exceptional favourite of Guru Gobind Singh for his merits of being True Gursikh and being a great scholar. This is totally Sachiar, Truth. Any thing else issued as rehatnama, at different times by various authors is False, Kurhiar.

Let us ponder seriously and see the Truth in essence. When most people are Truthful and hurt not any body by action or by word of mouth, *live peaceful and honest, and maintain complete integrity*, never even think of harming some body, wouldn't it be a wonderful world to live in? It will be a heaven right here on this planet earth only. When people lead truthful life, hurt not any body and sing praises of One Akal Purkh, one can visualise the heaven as described by Guru Nanak in Jap ji pauri 27 right here on this earth only. Once a person attains that level of spiritual height, he develops a state of mind that physical pain or suffering does not hurt any more, neither any sensual pleasures give any satisfaction whatsoever. All pain vanishes.

One must dwell Akal Purkh in heart all the time. It is a problem that if one remembers Lord all the time, how and when is he going to work and earn livelihood in order to discharge his household duties? I am reminded of a childhood story that Lord created mother as partly God and partly human. She would be God to her children but human to others. She could be even less to still others. She is busy in the kitchen, in laundry, scrubbing floors but her mind is always aware of her child who might be playing in any room. Any slight deviation in child's behaviour alerts her immediately and she reaches out to help the needy child immediately. Taking cue from this we can remain busy in work and yet keep Lord in our mind all the time. We can learn a lot from this our mini God, the mother.

It is important to note that no ritual has been described or asked to be performed. There is no restriction what to eat or what not to eat, what dress to wear or what not to wear. Reference is

made to keep modesty while dressing. There is no restriction whether to eat food sitting on floor or standing or on chairs and tables. There is no mention about keeping long unshorn hair or short shorn, there is no mention to artificially colour hair or not to colour or use of hair fixers.

Times change and with changing times, customs change. As mentioned earlier change is the only constant thing in life. When life stops to change, it stagnates and dies. Those days, during the life of our Gurus, it was customary and considered fashionable to sit on floor, dastarkhaun, and eat food. Now we eat from tables sitting on chairs or benches. Those days people used to travel on the animal backs or walk, now we have bicycle, cars, trains, aeroplanes to travels. We must not fight change, rather change accordingly.

Rituals and ceremonies give an aura of grandeur but nothing more. No harm is going to result from performing any rituals or ceremony, but then nothing useful either except the mental satisfaction out of ignorance. Rituals are not part of any religion. Culture is influenced by religion but culture is not part of religion. Culture is regional, so are the customs. In fact, customs and culture blend in any region. Culture from one region can and does blend with culture from another region, if allowed for a length of time, forming a new blend of culture which is a healthy development and should be encouraged. Muslims in India follow the ancient Indian customs, based on ancient Hindu customs, and not the customs of Arabic people.

This is then real Sikhi, living wholesome healthy clean life, transparent honesty and not to hurt any body by action or word. There is no place even to think of harming any body in GurSikhi. There is no place for any rituals or ceremonies in Sikhi unless such are performed purely for cosmetic and aesthetic reasons because such have no spiritual value. One may possess or even sculpt idols for their beauty and artistic value but never to worship. GurSikh worries about other's comfort and shares his meal with some one who needs. GurSikh never slanders any one, whatever the circumstances. GurSikh is always prepared to do whatever service might be needed, irrespective of the type of service needed. GurSikh never hankers for posts or ranks in any capacity. Here I am reminded of a page from the life of Guru RamDass ji. I reproduce in words:-

After doing the tests Guru Amar Dass ji chose his son-in-law Ram Dass as next Nanak. He then called His family to see their reaction. Mohan ji was visibly angry and left in huff and became recluse. Manohar ji said with folded hands, " Satguru, You chose Ram Dass as Nanak. I have served you till now. I will serve Ram Dass from hereafter. For me there is no change at all. You chose Ram Dass as next Nanak, you cannot err, my Lord." Guru Amar Dass blessed him and said to Ram Dass, " Manohar is my good son and from now you will take care of him." Guru Ram Dass stood up and with folded hands begged Master, " I have been very happy serving you. Please give Gurgadi to Manohar ji and bless me that I continue to serve him as I served Thee." Guru Amar Dass was pleased and said, " You have got what is yours and they got what is theirs."

Guru Ram Dass had got Kingdom of the Universe which He is returning back in order to serve. This spirit of service is real GurSikhi and not drawing out kirpans for meager posts of secretaryship or a treasurer.

ੴ ਸਿਤਗੁਰ ਪ੍ਰਸਾਦਿ

Chapter XIII

Prevailing RITUALS and CEREMONIES in SIKHI

No organization or society can work without having some sort of ritual ceremonies attached to it. At the end of a year, there is the anniversary, repeated with more flavour after five or ten years and then the centenaries start with even greater zeal. As time passes, ceremonies become more complicated and more elaborate. Unfortunately as religion is a society that concerns Faith, any ceremonies or rituals also get plastered with the same faith. Brahmanism creeps in and ritual which was being observed to mark the event assumes the position of religion itself. If some innocent tries to deviate from the prescribed path, he is dubbed as apostate. Strange thing is those who call such innocent deviations as apostate, themselves break every real code of ethics every day. They tell lies, hide facts, embezzle funds, cheat and fight to attain position of power and prestige, yet they parade themselves as GurSikh. I think we should examine some of our rituals to find the Truth and understand if any deviation is apostate act or a mere prattle.

There is no doubt that rituals and ceremonies add grandeur to the celebration of any event but does deviation from it make one an apostate? Are these rituals being used by some to advance their own interest? Is there any political motivation behind the whole show or has it any spiritual value also?

Before we discuss the main subject of this chapter, I would like to discuss a very controversial subject of Awagawan (Transmigration of Soul).

Transmigration of Soul and theory of cycle of birth and death:- All our Gurus have referred to cycle of birth and death many many times in Granth Sahib. It is said that without worship of Lord, even if good deeds were done in life, there is no salvation and one has to go through the cycle till one attains salvation. One cannot worship God if one does not do good deeds for God never enters the soul that has not been cleared of all sins by good deeds. One explanation is that Consciousness Absolute, whereas it does pervade in every physical cell of the body, it keeps its options open about the mind. If person gets fettered by illusion and gets intoxicated by false pleasure, the Consciousness Absolute leaves the mind. The pleasures of illusion, being short lived, one craves for more and more and can never be appeased. One craves for more wealth, higher position, more power and more kaam to fool around. One has developed sense of insecurity for the fleeting pleasures and craving increases. One is frightened to loose such pleasures. It then depends upon the efforts of individual to drive away the devil of vikars from his mind completely before Consciousness Absolute makes its abode in the mind. Once this is achieved, insecurity vanishes, intoxication of love sets in permanantly and one attains state of bliss. This is a state when distinction between Akal Purkh and individual is narrowed and eventually obliterated. This has been stated in Gurbani at many places.

How do we explain this cycle of births and deaths? I have not been able to find any logic or any

explanation for such unless we accept the concept of consciousness or awareness as explained earlier under heading, Kartapurkh in Chapter on Jap ji Sahib.

It was explained that consciousness, though associated with brain, is not really a part of it as such. It can exist independantly. Memory is definitely a part of brain and dies with it when brain falls. Consciousness pervades in every cell of the beings to direct them to do the allotted function. When cells die, consciouness does not die with them as it survives when brain falls. Consciousness is the same as soul of beings. When being dies, memory dies with the being but consciouness glides away into vast river of consciousness constantly flowing in the ethereal form. It joins the mainstream of awareness. We can drop water from a glass into ocean but once it is in the ocean, it becomes indistinguishable from the rest. Similarly, consciousness, once it leaves the being after death and joins the mainstream river of consciousness, it is impossible to distinguish one consciousness from another.

Man is born with shining crystal clear consciousness but is plastered with filth of Ego which takes a little time to have full hold on the child. It propagates and vikars (sins) of desires, lust, greed and slandering grow up (Rag Bihagra M:3 p: 554). The shining crystal clear consciousness is now tainted with filth and is not acceptable to Absolute to merge unto Him in that state. If one cleans his consciousness and shines it by getting rid of sins, doing good deeds in life and always remembering the Creator, one attains salvation and is accepted by Consciousness Absolute. One who has failed to cleans and shine his soul, consciousness, will have to repeat by being born again and yet again till consciousness shines crystal clear like an untainted gem and is accepted by the Absolute.

I cannot offer any other explanation of transmigration of souls.

I have written some comments about our daily Ardas. I would draw your attention to few other rituals and ceremonies prevailing amongst Sikhs at present.

GURPURABS are celebrated amongst Sikh zealously. Birthdays of Guru Nanak and Guru Gobind Singh are celebrated with great pomp and show and Sikh houses are illuminated at night. It is very natural and spontaneous desire to celebrate the birthdays of your Gurus with enthusiasm. Martyrdom days are celebrated for Guru Arjun Dev and Guru Teg Bahadur which is also natural. All other Gurus birthdays are celebrated but at low key. Martyrdom of Guru Gobind Singh's princes are also celebrated. Usually Akhand Path is started two days earlier and completion is done on the day followed by kirtan and sometimes some talk pertaining to the event.

Keeping religious tone of the celebration is understandable and even desirable up to certain point. Beyond that it seems to have its side effect though. Young children are just not involved in it at all. One of the purpose of such activities is to make the young aware. That we seem to be missing totally. Instead of going out to the needs of the child we are demanding the child to claim awareness. Of course, the child will not do that. Only if you do something in which child is interested, you can involve the child actively.

To make it short, I would suggest that we should have session of prayers and Kirtan but we should not end there. We should make it a community as well as a family affair. We should decorate the house, our rooms specially for the purpose and exchange gifts to give festive look to

the occasion, exchange gifts and toys etc. Children can give small token gifts to parents and parents give gifts to children, to play or utility items. When children receive their choice of entertainment items, they will start looking forward to the day and by inference will become aware of the heritage. We should include friends and other relatives also, *there cannot be festivity without involving others.* We can make the circle bigger by including neighbours and Word is bound to spread. Meal time should be made a special occasion. We should invite some one completely stranger, some needy person, to our table. This can teach children lesson in compassion and fellowship. *We don't need to borrow or creat a Sage to impress and influence children, we have one in the form of Bhai Budda ji who can beautifully fit into the role Santa plays in Christian world.*

Akhand Path

Continuous recitation, without break, of whole Guru Granth Sahib in forty eight hours is called Akhand Path. This is one ritual that is very common amongst Sikhs at present. Such ritual has never been ordained in the Holy Word.

Most probably, it started when Sikhs were hiding in caves and forests and expected to be facing the imperial army any moment. After the demise of Banda Bahadur, Sikh took to forests and wait for an opportunity to ambush army units patrolling those areas. Sometimes, army units would locate their hide-out and challenge them. *Khalsa* were expected to be ready for war all the time. During the intervals when there is no fighting, *Khalsa* soldiers had free time. It was them *who*, most probably, *started* the ritual of Akhand Path. It would keep *Khalsa* occupied in spiritual activity and if they were discovered and had to face army, it would be a matter of few hours remaining to complete the recitation and then throw themselves in full war.

However, the ritual continued during reign of Maharaja Ranjit Singh and later. For monetary reasons, the community leadership encouraged the practice as it had become source of good income. Shopkeeper Sages mushroomed and made the ritual into ridicule affair by doing 51 or 101 Akhand Paths simultaneously. Parbhandhak Committees encouraged the practice by doing booking of Path, sometimes, a year in advance. I know that you could walk into Gurdwara Bangla Sahib and ask for an Akhand Path. The clergy would offer to complete the Path that they had started earlier, in your name if you pay the expenses. It would boil down to this that you walk in the Gurdwara, ask for Akhand Path, pay the money and Path would be completed in your name in next few minutes. How very unsikh like the whole ridicule practice has become? As I mentioned in the preface, I was horrified to see bells ringing and jyot burning during the recitation in Mohali .

I think if we want to keep the sanctity of Path, we must not let the ritual become a Pakhand only and do away with all the Akhands, sampant and any variety of them. We should recite Path, there must be no stigma if granthi has to break the continuity to have a cup of tea or use the wash-room occasionally and period of Path should be to suit the party. Respect and love for Pothe is a must and there can be no compromise about it but who is going to decide about that as love and respect cannot be seen or measured, it can only be felt in the heart. Rituals can never measure it.

Amritisation in Sikhs (ਅੰਮ੍ਰਿਤਿ ਧਾਰੀ) This is one of the important rituals amongst Sikhs and is considered very holy. A child born in Sikh family, of Sikh parents is automatically accepted as

Sikh without going through any ritual or ceremony for the same. But if accepts amritisation, he is regarded more devotee Sikh and is respected for it.

Ritual of amritisation was started by Guru Nanak Himself. When realisation dawned to some one about his misconduct or falsehood of his actions and begged Nanak forgiveness, Guru Nanak used to put his foot forward. The person used to wash the foot or the toes and take a sip of the washing as sign of his acceptance to follow Nanak's Path. This was the original ceremony of initiation of new convert to Sikhism. It was called charan-pahul. Such ritual continued till the period of Guru Arjun Dev when number of new devotees daily seeking the initiation ceremony became too much. Guru couldn't afford to sit all day long letting new converts be initiated, He therefore delegated this authority to masands managing missions at different places.

When Guru Gobind Singh formed the Khalsa army on Baisakhi day in 1699, He changed the ceremony. In stead of charan pahul, He stirred nectar of Word, that was being recited continuously, into sweetened water with His two edge dagger. Who accepts this new form of Amrit, was accepted by sangat, as vow to follow Sikhi path zealously. It was, in fact, mandatory to the new initiate into the Khalsa army. This method is still being followed and who accept are honoured by the community.

False preaching is making inroads in this beautiful ceremony in typically in brahminic fashion. I was in St Jose for a few days staying with a nephew of mine. I used to spend the day at home alone as my nephew and his wife would go to work and children would be in school. Wife of a friend of my nephew suggested I should spend the day with her at their home as her father-in-law was always home and children come back from school early. My nephew thought it was a good idea and next day the lady came to pick me up from our house. Their house was about fifteen minutes away. On the way she told me that her husband and she had gone through amritisation about six months earlier. She said that amrit ceremony had brought tremendous change in her husband but she herself can hardly notice any change in herself although both are very regular in reciting Bani at proper times regularly every day and strictly follow all other conditions also. I commended their zealous effort towards the right path. When her husband came back from his work, he showed eagerness to stop social talk that was going on and talk about Gurus and Gurbani. I referred him to bani of Guru Amar Dass in Rag Bihagra and asked his opinion if Guru had prohibited use of alcohol. He said very emphatically, "there was no place for alcohol for Sikhs at all, specially who have partaken the sacred amrit. Alcohol is definitely prohibited to Sikhs." At dinner, I noticed that there was no meat at all. I love vegetarian food but curiosity got hold of me and I asked, "you don't take meat at all." He replied quite forcefully, "Since partaking amritum, no meat is ever served on our table and I don't miss it at all." I enquired, "Is meat prohibited?" He replied, "Yes, specially if you are true amritdhari." I ventured a little more and said, "After giving amrit to five beloveds, Guru Gobind also partook Amrit from the five beloveds. But Guru Gobind Singh used to send his Sikhs for hunting and eat meat even after the ceremony." He was a little upset and said abruptly, "I don't know but I have been ordered by five beloveds at the time of my initiation and that is command to me. I don't care about anything else."

It is obvious lot of stress is laid on reciting Nitnem at particular times regularly every day, no meat, no alcohol and no tobacco. I have known where amritdhari would tie his six inch kirpan in

his hair but would not lay it aside *while taking bath*. After taking bath still wearing kachha, he would change to fresh garment one leg at a time so that underwear is always on his skin, wet or fresh one. I have not seen any evidence that such restrictions were ever ordained. No mention of any such saying is found in Guru Granth ji either. This beautiful and very fitting ceremony has been brahminised by our zealous leadership. No body is higher than Gurus and Holy Word enshrined, even the Jathedar of highest institution, is not permitted to add his own thoughts to what is ordained already. If Akal Takht feels necessity to make some ordinance or hukamnama, it has to be of temporary nature only. Permanent is Truth only and that is clearly said in Guru Granth Sahib.

Be-adbi (Disrespect) Be-adbi (disrespect) word is very commonly used in our worship houses. If you walk in presence of Guru Granth ji, with your shoes on, some one with long flowing beard is going to shout “ Beadbi has been committed.” The same thing happens if an elderly person cannot sit in sangat, because of his age and or arthritis, and happens to stretch his legs pointing towards the Guru Granth ji.

My wife was suffering from Alzheimer disease and we were living in an apartment in Nepean. She hardly knew any thing happening around her but occasionally she used to express some wish. One day she wanted to go to Gurdwara and I immediately made all arrangements and we went to the Gurdwara taking her wheel chair with us. In the parking lot we made her as comfortable as possible in her wheel chair and tried to wheel her in the main Sangat room. Immediately I was stopped by an over-zealous devotee that she should remain outside the door of Sangat room. He said, “ It is against maryada and is disrespectful to sit in a chair in front of Guru Granth ji” I did get annoyed this day because usually it was impossible to know what she she wished owing to her illness. Now that she did express the wish to go to Gurdwara, she was being treated like untouchable and being kept outside the door. Even untouchables are supposed to be respected in the Gurdwara.

Guru Nanak must have been very upset that day. His journey to Mecca was being wasted away. Allah or *Akal Purkh* was every where, it matters not which direction your feet might be pointing or whether you are sitting on the floor or the chair. If you talk to some one, more often than not, devotee will tell you the story of Mecca with great zealous that Nanak taught Muslims that God’s house was not only in Kaaba but every where. He doesn’t realize it that Nanak never addressed Muslims or Hindus but humanity as a whole including Sikhs.

Of course, it is foolish to walk in Gurdwara with shoes on, it carries the filth and dirt of streets with it. It can be cleaned easily. It is desirable that it should not be done in the first place. But if it is done by mistake or foolishness of a person, it is not disrespect of Granth ji but is matter of cleanliness and hygiene. If my wife wants to go to Gurdwara and has to sit in a wheel chair, it is not that she is trying to sit on a higher place in presence of Granth ji, it the malady that is causing it. It doesn’t matter how high chair you might have, you cannot be on a position higher than that of Granth ji. Granth ji is highest of all, even when displayed on a low bench or a high platform. No body can ever be that high as to confront Guru Granth ji. We look at physical aspect and fail to realize the essence or the core Truth. GurSikh must be flexible in interpretation of temporal laws and must take into consideration the handicap condition of the person suffering.

Sangat and Pangat Sitting in Gurdwara in presence of Guru Granth ji is Sangat. When a person comes to attend session of prayers, mentally he is tuned to Akal Purkh and hence he is as good as a Sadh and congregation becomes Sadh Sangat. In Pangat we all sit together and eat food together. There is no distinction of high or low and every one sits together irrespective of his or her worldly status with that of the neighbour. It was customary, even fashionable, those days to sit on the floor. Even in royal house-hold, cushions were thrown around on the carpets to give support to persons and royal parties were held. Probably this fashion came from Persian royalty. When Guru Nanak started the institution of langar in His missions, he also started by seating devotees on the floor. Guru Nanak was not copying Persian fashion, He was more concerned to start something that even a poor could afford. No where it is ordained that partaking food in langar must be from the floor only. Any edict to such effect has to be of temporary nature and in particular situation only as it is not ordained in Granth Sahib.

It is desirable that langar should be kept as simple as possible as we do not want to give this a party time look. If we do not subscribe to simplicity in food as well as in arrangements, there is no limit to where it might lead to. It becomes extravagant festivity with variety of food surpassing five star hotels.

I do not know what system was prevalent for distribution of food in Langar during the days of Guru Nanak except that every body was fed. Guru Hargobind ji wanted to distribute food to His tired and hungry Sikhs, that had been stored away for the wedding of Bibi Viro but Mata Ganga ji refused to open the stores on the ground that it was meant for her daughter's wedding. This is probably the only incidence when there was refusal to Guru's desire in their own family.

However it is known that Langar used to remain open 24 hours daily in the reign of Guru Gobind Singh. He personally used to visit Langar houses, disguised as tourist, at odd hours. Bhai Nand Lall ji's langar used to get lot of appreciation from Guru ji for never saying "No" to the hungry visitors.

I have noticed that to prove their devotion, langar is closed as soon as kirtan starts on "Chopei" in the Gurdwara. More than fifty or hundred persons are already eating food but it is refused to another newcomer hungry because recitation of Chopei had begun. *It is also a false notion.*

Garlands and Flowers It is customary to take flowers as offering in Gurdwara. It is also customary to be given a flower or a garland as parshad, taking it off from Granth Sahib. It is also customary to shower petals on the newly wed couple after they have completed the ritual of circumambulation round Guru Granth Sahib. Some zealous devotees started to object that petal showering is against maryada as some petals after touching the body of couple might fall on Granth Sahib. According to them Guru Granth ji gets polluted and hence it is not as per maryada. Further, it has been practice that relatives of bride as well as groom garland the newly weds. This practice was objected to on two grounds – 1) It is against maryada to garland any body in the presence of Guru Granth Sahib, only Guru Granth could be garlanded, 2) there is a possibility that while garlanding one might show back towards Guru Granth. This is all false. Truth is that petals and garlands brought from outside have already been touched by human hands, garlands are prepared by human hands and are accepted as offering for Granth Sahib. Are you sure that a petal which lands on Guru Granth Sahib after touching my or your body, will pollute Guru Granth ji? Did Guru Nanak waste His time explaining about **ਸੁਚ** in Asa di Var? What did we

learn?- only that “ਪਾਠ ਜੋ ਵਡ ਖੁੰਧੇ ਰਹਿੰਦੇ ਗੰ.” High ups in Parbhandhak Committees come to Gurdwara, give a speech and are garlanded profusely, Political big guns are honoured same way but when children, who have chosen their mate and vowed to live together in the presence of the Eternal Word, want to garland each other it as a mark of honouring the spouse, it becomes against maryada. It is not realised that on this one day in their life, except for Akal Purkh, no body else is more or greater to them than each other. Why this irrelevant and useless prattle about innocent gesture?

Covering head in Gurdwara

In east it is customary to cover one's head when facing senior. It is considered respectful to cover the head. In western culture, it is just the opposite, they remove their hat when meeting a senior person or a lady. Purpose in both is same, to show respect. When the twain meet, a European will instinctively remove hat and an Indian will immediately cover his head, both trying to show respect to the other.

Important thing is to realize that other party is showing respect and means no offence. It is reasonable to explain the situation rather than confront it. In my experience, that is how it is done also. It is only in some historic Gurdwaras, where there are many zealous devotees who take the role of self appointed guardians of maryada, this awkward situation has been witnessed. Instead of humbly requesting, zealous volunteers command harshly and exhibit unnecessary show of force. I think it ought to be avoided as is the maryada of Nanakian Thought. Is it necessary to force a scarf on the head of a year old child?

Wearing socks

Recently Parbhandhak Committees have started to object wearing socks in the historic Gurdwaras. Some hard core zealous devotees will not allow you to sit in service of Pothe, if you are wearing socks. I was told that socks inside the shoes smell rotten, therefore no body should go to Gurdwara wearing socks and spread bad smell. So far so good but if bad smell is the reason, I am afraid we may have take entire dress off some of the devotees and the volunteers for not only that they smell bad but they stink. When Her Majesty was given a pair of socks to wear inside the Gurdwara, it was contended that pair is absolutely fresh and new, hence sanctified, so these can be taken inside the Gurdwara. I am reminded that Maharaja Ranjit Singh was given a diamond studded canopy by Nizam of Hyderabad. It was beautiful and very expensive *canopy*. Maharaja decided to give the canopy to Darbar Sahib, Amritsar. It remained in Tosha Khana in safe custody till 1910 when canopy was loaned to the then Government of India to be used as canopy over King George. It was used and returned back to Tosha Khana. It was never used again because once it has been used for a mortal, it could not be used for the Eternal One. We sing Asa di Var daily, we read passages relating to ਮੁਰਮ and never try to learn about what is ਮੁਰਾ and what is not. The canopy was burnt in 1984 during the holocaust.

KIRTAN Kirtan or Gurbani singing was blessed by Guru Arjun Dev to Sangat. Ragis are doing excellent work and sangat is enthralled with divine music. It is customary, as insisted upon by reigning clergy to do kirtan in the same ragas in which Bani was written. I am sure people of my age remain tuned to music and are in mood of meditation. Same cannot be said of young children. They don't enjoy it and want to run away, given slightest excuse or chance. They have no taste for such music. If you will permit me to say that when I was young, I remember songs

and music of Sehgal used to make us swoon. If that music is offered to modern children they start grumbling and protesting. It is not the Bani that children have no ears for. Recently my brother returned from Australia and he brought a tape cassette containing Jap ji Sahib in music. I heard it and was convinced that children would love to remain in Sangat if Gurbani was sung on modern music using latest musical instruments. Idea is to attract children to Gurbani but one will have to serve them to their own taste and not our taste.

Usually nations who worship idols are the best at sculpture of statues. We are nation of Word worshippers, kirtan is the most important way of our worship but we have made no advance in music and are still using obsolete instruments like harmonium.

Tankhaiya It means punishment awarded to someone who had committed gross disobedience against maryada. Maharaja Ranjit Singh was known to have been punished for such acts, like consuming alcohol and womanisation. If code of conduct is violated, it does call for punishment. Expressing views, by itself, is not violating code of conduct. Blasphemy against any Prophet is violation of code of conduct, it is definitely against maryada as enshrined in the Holy Granth. If views expressed are not in tune with maryada as enshrined, then the offence is punishable. If a hukamnama issued as per maryada enshrined in Pothis, is violated then offence is punishable. But if hukamnama issued is not as per maryada in the Eternal Word, then authority which issued the unconstitutional hukamnama should be punished and not the one who is alleged to have violated it. Political vendetta should not be allowed to enter into the arena. All Sikhs do not have to be followers of Akali or any Panthic Party. It is not correct to declare a person as Tankhya just because he is a Sikh and follows Congress or Communist parties.

Outer Signs of Sikhi Five k's are known as visible signs of Sikhi. At the time of initiating Khalsa panth, Guru Gobind Singh did ask His new organisation to have, Kaes, unshorn hair. Gradually other k's also joined – k for kanga or comb, k for kachha or underwear, k for karha or iron bracelet and k for kirpan or sword to defend against oppression and injustice.

Kaes (ਕੇਸ) :- Circumstances under which Khalsa was established and why this army unit was called Khalsa has been discussed at length. Unshorn hair were definitely ordained by Guru Gobind Singh at that time. I have explained that Guru Granth Sahib carries no indication whatsoever to keep long hair. Guru Gobind Singh did not give any spiritual importance to long hair. He said,

“ਤੀਰਥ ਕੋਟਿ ਕੀਏ ਇਸਨਾਨ ਦੀਏ ਬਹੁ ਦਾਨ ਮਹਾ ਬੁਝ ਧਾਰੇ,
ਦੇਸ ਫਿਰਿਓ ਕਰਿ ਭੇਸ ਤਪੋ ਧਨ ਕੇਸ ਧਰੇ ਨ ਮਿਲੇ ਹਰਿ ਪਿਆਰੇ ॥੯ (ਸਵਯੇ ੫:੧੦)

A Holies in thousands, bathed numerous, given in charities myriads of times, Wandered lands many, garbs all sorts, even penance, kept hair long but found not the dear Lord..@

Guru Granth Sahib which is the reigning Guru and eternal Word has said nothing about keeping long hair or otherwise. That only means that keeping long is not mandatory but we should keep long hair as it was definitely ordained as such, whatever the reason or circumstances. I will not discuss this subject more and leave it to individuals to think about it themselves.

However, do we do certain things only if it was so ordained by Guru and or it is so as enshrined in the Holy Granth? We do celebrate Gurburbs. It has never been ordained so, nor is enshrined as such in Guru Granth Sahib but we do celebrate all the same. The position about Khalsa is very different and very unique. Under those circumstances, already described, Khalsa army was established and Guru Gobind Singh ordained to keep long hair. It was an act of open defiance of oppression by rulers, it was like throwing challenge, thus infusing courage and bravery amongst Khalsa rather than for any spiritual benefit. After the demise of Guru, Banda Bahadur took charge of Khalsa forces and conquered most of Punjab as it is today. After Banda, Khalsa went into hiding, living in caves and forests, would ambush the imperial armies whenever opportunity arises and cause havoc to the enemy. Missals cropped up but united again and Sikh Raj is established eventually. Heroic battles were fought, innumerable sacrifices made, not only for Khalsa army but Sikh Faith also. That charismatic Guru whose Bani of inter-rhyming words sounded clash of swords in the battle fields, was able to raise virtually an invincible Sikh army. Establishment of Sikh rule put a seal and Sikhs became a nation, almost overnight in terminology of time period. Although Khalsa army was disbanded by Maharaja Ranjit Singh and absorbed in his sarkari army, also in armies of Sikh states like Patiala, Nabha, Faridkot etc, the tradition of Khalsa was continued by Maharaja and maintained so even during the British rule. It became a tradition and it is nothing short of foolhardy to try to abolish an established tradition. Traditions are never mandatory and can be broken if necessary and if circumstances warrant it. Traditions carry wisdom of years and centuries and would be very unwise to break or disband a tradition unless there are compelling reasons to do so. We are proud of our great heritage and I do not see any reason to abolish the tradition which converted us from timid sparrow to fierce eagle. Is that sensible? Does that show our thankfulness to the establishment which made us lions from lambs?

A very common question usually raised is that Sikhs would loose their unique identity if they did not have unshorn hair. I don't think the assumption is Truth for two reasons, 1) It is not unique to Sikhs to have long hair and beard. Many North Americans do have long hair, not for reason of Faith but because they happen to like it that way. When Guru Gobind Singh said,

A ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ, ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈਂ ਸਾਰਾ ॥ Guru was not referring to Uniqueness of Khalsa because of his unshorn hair but because of their very high moral ethics. In the very next line Guru warned that if Khalsa ever falls victim to Brahminic rituals, bipran ki Reet, Guru will withdraw His moral divine support. Guru said, “ਜਬ ਇਹ ਗਹੈਂ ਬਿਪਰਨ ਕੀ ਰੀਤ, ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤ॥”

2) Other religious order have no identity sign, they walk around, some with hair others without hair. They have continued to live and be identified as Christians, Muslims or other denomination. Why should only Sikh identity be danger? It is so because we have falsely associated our identity with things that are perishable and can be destroyed any time, like the proverbial Jenua of Hindus which Guru Nanak, being Sachiar, refused to wear. If we were to link our identity with Sachiar, the Truth, we will not face this problem at all. Our identity, Sachiar, will shine through every mist.

However it is important that Truth must be upheld. Unshorn hair kept to honour our heritage is Truth and we must keep it up. But unshorn hair kept because it was ordained so is not Truth and is false. Truth must be transparent all the time.

Kachha, Karha and Kanga are three more K's to be observed by Sikhs. Their importance from point of view of cleanliness, hygiene and modesty are too obvious. Discussion on their merits or demerits is mere prattle. Keeping hair tidy, with a wooden comb or an ivory one, plastic comb or hair brush is irrelevant. Karha is now used for its ornamental value rather than valour. Kachha is used now all over the world for reasons of hygiene and modesty. Original kachha prescribed for Khalsa army was almost up to knee long. At that time, they never used to wear trousers over their kachha, only a long shirt, Bana. This was a very practical dress for the army then. Today, similar loose long kachha like dress is worn by athletes playing basket ball in North America. Whatever the merits, it does not warrant any discussion.

Kirpan is another of the five K's and almost as controversial as Kaes. Kirpan was worn by army as weapon of war. Those days this was an important weapon for the army and symbolically it has more importance and value as mark of valour than rifle or any gun powder weapon. Times have changed and you cannot carry load of nuclear arsenal on your person. Kirpan has created lot of heat, itself kirpan has seen many changes also. When kirpan lost its value as a defence weapon, it shrunk from about three feet long to one foot long or even smaller. Obviously you can't fight in the battlefield with ten inch long sword, it was being used for symbolic reasons only. When I was a young child, I remember buying wooden kanga with about one centimetre long kirpan glued on it. Our leaders used to feel satisfied that child is carrying three ks on his head. We used to joke why can't we put a tiny kachha also.

Today kirpan has become a symbol of unnecessary bickering, politically motivated. Having been elected as member of Parliament, you refuse to attend the parliament on the grounds that one is not allowed to carry kirpan inside the parliament and then bask in the glory of being GurSikh and get political mileage. It is high time we should sit down and deliberate seriously to find Truth. Abroad our young children are being made victims, carrying kirpan to school or not. If we agreed to reduce the length from three feet to one foot or even ten inches, glued a tiny bit resemblance of it on our comb, even blunt the instrument trying to make it not lethal, why not reduce the size still further and make it size zero. After all, already we are not obeying the original order, if at all there was any. Just because a Sikh child is carrying kirpan to school as his religious undertaking (though it is not strictly true) it does not make kirpan any less lethal weapon to be carried to school. It will become invisible but you will have mental satisfaction of wearing it your heart. Why must we compromise on false and not face Truth? We must understand that lots of weapons lethal or not, but if such can cause injury is being banned in public places, parliament, travel or schools. It is being done with no desire to injure Sikh sensitivities but for security reasons, for our own safety. We should not forget that Kirpan was given by Guru Gobind Singh to Khalsa army and was meant to fight brutal oppression of the then rulers. With establishment of Sikh rule in Punjab, the oppression went into history and Khalsa army was disbanded and absorbed into the Sarkari army of Maharaja and rulers of Sikh States. The Khalsa army ceased to exist. It cannot be revived by raising slogans or affixing Khalsa as surname. The oppression of those times do not exist any more. If there are some grievences, they do not amount oppression and furthermore we cannot now fight with kirpan any more. The days of valiant knights are over. High tech and science are the modern knights. It is much better if we discard kirpan as a visible mark but to use kirpan for sport and be competitive in fencing. We

will, thus remain in touch with kirpan which is very much a symbol of our glorious heritage.

In the end, I would like to bring it to your thoughtful notice that Guru Nanak faced Yogis and explained the uselessness of symbolic signs like carrying staff, begging bowl, wearing ear rings and chequered coats. Nanak explained that such external signs never makes one a true Yogi. He advised them to wear compassion, kindness truthfulness as their symbols. Guru Nanak was facing Yogis but He always addressed humanity and not a particular group or religion. His advise to Yogis is equally applicable to Sikhs on this subject of external signs.

Turban has also come under fire from Western Governments but it is very harmless garment. Its resemblance to headgear of Islamic fundamentalists is the cause of this misunderstanding. It can be easily be corrected by removing the turban and letting them make sure rather than indulge into religious hysteria and make an issue of nothing.

Wearing of easy ready made turbans is being made another issue. Guru Granth Sahib has never ordained not to use such ready made garments.

USE of TOBBACO For practical purposes Sikhs don't smoke except the Jat community in ruler Punjab. Rarely but we do see young children smoke in urban cities. When and who prohibited smoking in Sikhs, no body seems to know. Some fake hukamnamas have been shown without any authenticity about the claim. Generally it is believed that Guru Gobind Singh ordained so, others believe that one of the five beloveds issued hukamnama to this effect. Once I read a story that Mardana wanted to visit Kabul for personal reasons. The author of the story goes on to say that Guru Nanak blessed Mardana for his proposed journey but cautioned him "never to cut hair from thy body or to use tobacco ever." I would like to clarify that there never was tobacco in the old world those days. Tobacco is a plant of American hemisphere only. Columbus arrived at West Indies Islands in 1492 for the first time. Columbus did not land at the continent then. It was during subsequent visits of other sailors that commercial aspects of some of the plants from New World began to interest Europeans. Most probably it was Sir Walter Raleigh who took potatoes, tobacco leaf and cocoa plants to Europe. It was much later that potatoes and tobacco arrived at the shores of India. It probably had made its appearance in India by the time 10th Master was ruling Nanak Throne but is very unlikely that tobacco could be popular enough as to attract attention that much.

EATING MEAT Guru Nanak's views on this subject are very clear and I would refer you to Page no 92 and 93 of this book for Bani – sloak M:1 page 1289/90 of Guru Granth Sahib.

Although Sikhs generally consume meat in the normal course but there are certain aspects which show that this is not a strong conviction. It is specially so amongst Sikh ladies. Brother dies or husband dies and lady would stop eating meat. Child suffers an unusual ailment and mother is convinced that child's ailment is caused by her mistakes and she stops eating meat to repent. Lately, during the ceremony of amritisation, it is becoming customary to ask the new entrants to the faith, not to consume meat at all. Some years ago, there were rallies to enforce non meat zone area round Darbar Sahib, to keep the area pure and pious. I think all these are symptoms of the influence of Brahminic culture. Meat eating is not essential for keeping good health. In fact, who

do not consume mixed variety of vegetables are more likely to suffer from health problems than those who do not consume meat in their diet. But the question is if Gurbani has ever ordained not to consume meat.

ART PICTURES What writer expresses in words and verse, artist expresses the same in his art. We are not idol or picture worshippers, we are word worshippers, **ਸ਼ਬਦੁ ਪੂਜ**. That is no reason to ignore art. Our high priests have put an embargo for showing likeness or portraying Gurus in any film. I do not know who ordained such hukamnama, it certainly does not emanate from Granth Sahib. But one thing sure is that we are loosing a great opportunity to spread message of Sikhi and valour of Khalsa to the world. Our heritage is hardly known abroad. Yet epic of our struggle, our sacrifices, tortures, feats of our charismatic leaders, even Gurus, if properly shown on the screen, they would eclipse the master hits like Ben Hur or Ten Commandments and will draw many young people, Sikhs and Non-Sikhs, in India as well as abroad. *Who portray as Krishen, Ram or Jesus do not become Krishen, Ram or Jesus they portray. They still remain mortals as they were before they portrayed the Masters. I do not see why we are afraid to do it.*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Chapter XIV

Who ponders and understands the changing Times

ਵਖਤੁ ਵੀਚਾਰੇ ਸੁ ਬੰਦਾ ਹੋਇ

ਕੁਦਤਿ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ, ਵਖਤੁ ਵੀਚਾਰੇ ਸੁ ਬੰਦਾ ਹੋਇ ॥ ਕੁਦਤਿ ਹੈ ਕੀਮਤਿ ਨਹੀਨ ਪਾਇ, ਜਾ ਕੀਮਤਿ ਪਾਇ ਤਾ ਕਹੀ
ਨ ਜਾਇ ॥ ਸਰੈ ਸਰੂਅਤ ਕਰਹਿ ਬੀਚਾਰੁ, ਬਿਨੁ ਬੂਝੈ ਕੈਸੇ ਪਾਵਹਿ ਪਾਰੁ ॥ ਸਿਦਕੁ ਕਰਿ ਸਿਜਦਾ ਮਨੁ ਕਰਿ ਮਖਸੂਦੁ, ਜਿਹ
ਧਿਰਿ ਦੇਖਾ ਤਿਹ ਧਿਰਿ ਮਉਜੂਦੁ ॥ (ਵਾਰ ਸਿਰੀ ਰਾਗ, ਸਲੋਕ ਮ:੧ ਪ:੮੪)

Lord abides right here as Mother Nature, who ponders need of time is truly a man. Who understands Mother Nature, it cannot be evaluated and if one does evaluate, it cannot be described. Who ponder only the holy books and undrestand not the Mother Nature, how can such expect to cross the worldly ocean? With full faith bow before Lord and make this the purpose of life, then whichever way one looks one finds Lord. (Var Siri Rag, Sloak M:1 p:84)

I have mentioned before that the only constant thing in life is change. Mother Nature changes constantly. Every moment there is some change, whether we can perceive it or not. Every moment is life itself and collection of so many moments together is life that we live. Accumulated effect of such unperceivable change does become obvious some later time. There is change in time, there is predawn, then there is dawn followed by early morning which merges into late morning or before noon. This is then followed by afternoon, late afternoon, evening and late evening is followed by night and we have pitch darkness. Cycle repeats again every day.

Weather changes. Spring in March April is followed by summer which is followed by autumn before we are caught in cold weather. Each day there are changes, it rains, it may be accompanied by thunder or there may be sunshine all daylong. Winds may be strong and chilly or may be mild and not so chilly.

Human beings, in fact all beings, notice change. A baby is born who either sleeps or feeds, perhaps dreaming. Soon parents recognise certain changes in the baby. He has started to recognise mother, then father and other siblings. Slowly list of people or relatives and family friends extends who get response from the baby. Baby is growing, becomes a toddler and then goes to school, graduates and becomes professional, finds a sweet heart and soon gets married and cycle of another baby starts. The process goes on.

Our habits change and we change to suit the change that surrounds us. Baby plays for hours with his make belief toys, cars, trains and aeroplanes. He remains fully absorbed in his little games, changing from one to another. The same toys are no use to him as he becomes youth. He needs different toys now. His interests change with changing age. We wear warm clothes and wind cheaters when it is cold and windy. Weather changes and we change our dress, we wear lighter but still warm clothes. Weather becomes hot and summer dresses become the fashion, even the bikini season sets in. When weather changes again, our dress code also changes. Our food habits also change. We eat different food in summer months and different during winter months.

When Guru Nanak started His mission, He called His followers as Sikh meaning a student, a

disciple. Sikh therefore, must continue the process of learning all his life. When one learns more, Sikh must also change. If he does not change, he is not learning any more and hence is not a Sikh any more. If he stops learning and there is no change, he is bound to stagnate and rot. Sea water is clean and makes huge waves and splashes. Some sea water rising in high waves jumps over the shore line and makes a pond of water inland. It is the same sea water, only it does not form any waves any more. In a week or two you will see this pond of originally of the same sea water stagnates and becomes foul smelling. Change is a dynamic process of nature by which things remain fresh but would rot without it.

Time marches on waits for no body. What I did yesterday, I don't do it today. Certain things we do today as we did yesterday but there are others which are new today and were not there yesterday. There is a change. I can change my routine, my actions but I cannot change time. Can I convert the day into night? If I want to live a few moments longer and have death be postponed for that period, can I do it? No, time waits for no body and marches on relentlessly. If we can't change time that marches ahead, we may be dropped out. We must keep pace with the march of time, otherwise we will be dropped out. If we move faster than time, we go ahead of time, even then we might go astray because time is marching along at its own pace and we have no alternative but to match that pace correctly, step by step.

With change, we do lose something but we also gain something. When baby grows and learns, he gains knowledge and maturity but loses the innocence of childhood. As age advances, we lose youth but gain wisdom. It is no use to fight change but accept change graciously with changing times.

Man marries, buys property and raises family. He is, in fact, starting a mini kingdom within the perimeter of his property in which he is the monarch, his wife the queen and children are the subjects or the people in the mini kingdom. The kingdom is run like any government, responsibility for different functions is shared. Man is the exchequer of the kingdom, queen takes the responsibility for foreign affairs, dealings with other such mini kingdoms around (social affairs). Subjects are required to do chores as directed from time to time. Time is marching on all the time. King and queen grow wise with age but lose the strength of youth. Subjects, meanwhile, have grown attaining knowledge and maturity. They marry and start their own independent mini kingdoms. Old kings and queens are no more in a position to run their government, seek asylum with new young royalty and accept to become subjects in the kingdom of those who were once their subjects and used to take your orders. Now it is your turn to take orders.

What a change. Life started as a baby, a subject in the royal family of parents. Themselves become royalty and start independent mini kingdom. Times change again and you become subject of those who were once subjects in your kingdom. This cycle goes on and on. Who are the subjects today will become monarch tomorrow. One must accept change gracefully. If you do, you spend a happy old age with your children *and grand children*. If you do not accept the change and want to maintain your hold, you are in for a lot of trouble. You will never become youthful again. "King has died, Long live the King" is a very sensible formula and there is lot to learn from it.

No body can ever fight a change. "ਵਖਤੁ ਬਿਚਾਰਏ ਸੁ ਬੰਦਾ ਹੋਇ." Who recognises and ponders the changing circumstances and prepares himself accordingly is *truly a human being*. Change always brings in the progress, this is nature's way of making progress, not only in technology but

process of evolution also depends upon it. This talent of recognising the change is generally not present in other animal kingdom, only in humans beings. If humans don't use this talent, then they are not much humans really. Then we used to squat on floor followed by squatting on mats and carpets. Today we sit on sofas, sleep on spring mattresses and eat food off the tables sitting on chairs. These are changes of times and we accept them graciously and not fight them. If we fight change, I have no doubt that it would be a losing battle. Can we stop using bicycle, car, buses, trains and aeroplanes today because such transport was not used then? Should we stop using modern cooking gadgets, fridges, coolers and air-conditioners because they were not used then? *We must not allow superstitions fog our thoughts and remain bound with what was then. Time has changed, dust roads have given way to asphalt roads, pony travel has given way to modern transport. The change is Truth, is part of Nature itself.*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Chapter XV Universality of Religion

If some one had not thought of this planet, earth, as flat celestial body round which the sun, moon and other heavenly bodies circle continuously making our planet as the centre and nucleus of the universe, we would never have learnt that all celestial bodies keep going round each other in very orderly manner. The person who had the vision of seeing universe and visualised earth as a flat body was a very great scientist, without his initial observation we could not have come to our present state of knowledge. Whenever some new phenomena is observed, some wise man tries to explain the event. This initial explanation of the observation made earlier is called hypothesis. Other wise men try to prove the hypothesis wrong. If hypothesis is not proved wrong over a period and in spite of numerous attempts, the hypothesis becomes theory. It never becomes law. No instrument is ever made perfect in the first attempt. Many changes and modifications are required before the instrument become perfect.

Same is true of religion also but with a minor difference. When instruments are made they are perfected according to our own vision and knowledge then. We have to improve our knowledge and experience to finally fashion a perfect instrument. In case of religion, these are not devised by human beings as such. Lord Himself devised different religions but used human beings to carry out the job under His guidance. Lord never comes down on earth in human garb. God's limitations were not His own limitations because He always has been perfect and knows what exactly needs to be done. His limitation was intellectual development of people in the region He chose to spread Word and needs of the people were also considered.

Religion is a man made institution and all Prophets were human beings under divine guidance. All Prophets did use strategy to bring home the point they were trying to impress people with. When man started to walk erect on this planet, idea of any thing like God did not exist. Man had enough food provided but had to face wild animals. Not being able to match the strength of wild beasts, he used his cunningness and strategy to over power them. Crude instruments that he was able to construct meanwhile also helped. He still had an unknown enemy. He was afraid of thunders burning forests, he was afraid of earthquakes making the earth shudder. He was afraid of sudden floods, hurricanes and twisters which could literally pick him from one place and drop him often miles away. He was afraid of this huge power that he never faced but had no doubt about the tremendous power whosoever it was. As times marched on, fear in man became more strong and started trying to appease the unseen power that be. Where ever there is destruction, man started to leave gifts for the unknown hoping to appease him. Idea of a God was thus born in human mind. Meanwhile man had realised the benevolence aspect of this power, river waters feeding his crops, rains helping same. Benefits of sunshine were being realised and man began to pray to this unseen God.

As society developed, each region developed rituals to celebrate and placing offerings in places designated for the purpose and managed by few influential men. Thus medieval temple and

attending priests became part of developing civilisations in different regions. Unfortunately politicians stepped in at this stage, made use of difference in rituals and ceremonies in nearby regions. They would excite their own people and overpower those in the neighbouring region. They would subjugate them and extend their own area of influence. This was the beginning of empires. When the idea of all powerful Lord was well ingrained in human beings, certain new ideas began to develop in different regions.

HINDUISM

In India, under divine guidance, mythology developed and many books on philosophy of life were written. Many manifestations of God took shape in form of statues, folklore stories became epics. Many changes, additions and subtractions occurred till such time that a great scholar, Valmiki put the popular epic to pen. Ramayan became a holy book and Ram whose biography it is, became God. The epic is about four to five thousand years old. About a thousand years later another great scholar Pundit Vyas, wrote the other epic, Mahabharat, in verse and main character of the story, Krishna, became another God. These characters assumed the position of God in spite of the fact that both have shown human failings. The dialogue between Krishna and Arjun where Krishna explains divine functions to Arjun, on the battlefield of Kurukshetra became another holy book, Geeta. Thus, based on mythology and epic stories Hindu religion was born. Every thing worked very well indeed. The complex administrative machinery divided the population into four main classes, Brahmins were given the highest and most respected rank and they were to study mythology and holy books. Thus they were really the educated class who had knowledge of divinity as also that of Vedas and Shastras. Kashatrys was the next superior class who were required to attain knowledge of weapons and warfare. They had to submit to Brahmins to be installed as rulers and duly coronated by complex process of rituals and ceremonies. Without installations by Brahmins, Kashatry could not function. Vaish were a degree lower than Kashatry and had no role to play in administration of country but only to trade. They could intercourse socially with other classes and learn only the basic elementary education. They could attend temples for prayers. Shudras were the lowest class whose duty was to clean, including the human excreta. They were not entitled to any education and could attend no temple for prayers. Any body who is touched by a Shuder, with body contact or even the shadow contact would pollute high class people who will have to go through a purification process by the Brahmins. Shuders were not allowed any social mixing with any other class except amongst themselves.

Brahmins made the rituals so strong and abiding that the religion died a very inglorious death and rituals became the religion by themselves. In the process God Himself became the casualty and rituals of Brahmins assumed the role of God. As all rituals and ceremonies were controlled by Brahmins, they became the de facto power, Kashatrys couldn't do a thing without them.

ZORASTER

Lord who had guided this mythology based religion must have started to look for other ways. In Persia, Zoraster son of Spitama, and Dughdova, a noble warrior and daughter of a nobleman respectively, was born who became recluse at the age of fifteen years, wandered the forests and meditated. After attaining divine wisdom Zoraster preached without attracting any follower for ten years. Then King Vishtapa became his first follower, many others followed subsequently. He preached one God, fire as the visible symbol, God was named Ahura Mazda. Various attributes and manifestations were personified and even deified and installed in their fire

temple but they do not consider themselves as idol or fire worshippers. Six virtues and Mazda were regarded as Immortals and objects of worship. It is considered unholy to defile water or fire regarded as immortal spark of divine.

BUDDHA About the time when Zoraster was preaching One God in Persia, Gautam was born a prince in the present day state of Bihar in India. His father tried to protect his prince from seeing any misery but Gautam did see poverty, hunger, disease, old age and death. This moved the Prince very much. One night He left his pregnant wife quietly and disappeared in search of Truth. After many sessions of meditations, Gautam was enlightened and became Buddha, man of Wisdom. Many people think Buddha did not believe in the existence of God as Buddha had refused to commit. His thinking was that God would do what He wants to do. No body can change that course set by God. Important problem before him was the misery he had seen so much. He concluded that desire or craving was the root cause of world's suffering. Apart from suffering caused by natural calamities, Buddha considered anger, lust, greed and hatred were the culprits, all taking origin from Desire which gives rise to all others. His ambition became to curb desire and left God alone with whatever He wanted to do. Human beings can exert no influence in that field. He preached rigorously against Brahminic rituals and ceremonies. He directed an eight fold path to get rid of desire and thus suffering.

- 1) Understanding in the right perspective
- 2) Right resolve of action to attain
- 3) Abstain from taking life or what is not given and lustful sex
- 4) False dishonest actions and ways of earning livelihood
- 5) Right action in the right direction
- 6) Control of actions or words uttered even in state of unmindful ness.
- 7) Refrain from falsehood and malicious speech
- 8) Concentration and meditation, daily

Buddha believed in transmigration of soul. He defined Nirvana as Void Absolute, without earth or water, air or light without any perception or non-perception, no coming or going and that is the end of all sorrows and suffering. This is Nirvana.

JUDAISM Zoraster had put fire as symbolic spark of divinity. Judaism is unique religion in many ways. It is the first religion that put God on the pedestal, only they kept the monopoly of God to themselves, sharing with none other. It is unique also in the sense that no Prophet initiated the religion but has actually fathered two of world's great religion – Christianity and Islam. *Jews* called their God Yewah who would communicate with chosen people through his Prophets. Messages sent were global and strict compliance demanded, disobedience was not tolerated. Punishment could be severe, causing uprooting of people and very severe hardships. Concept of Creation in six days and rest on the seventh originated in Judaism. Number of Prophets came like Abraham, Isaac, Jacob, Joseph etc but Jews recognise Moses as world's greatest Prophet.

Moses was born in Egypt and as per law of that country then, he should have been killed soon

after birth. But he was set afloat in a cradle, probably under divine intervention, and rescued by a princess. When he grew up, Moses married Zipporah, daughter of a Jew priest. Under guidance from Yewah, Moses led his people across Sinai back to the land of Israel. At mount Sinai, Moses received Ten Commandments from Yewah.

Judaism does not believe in transmigration of soul but do believe in resurrection. Soul is considered immortal, only flesh reverts back to dust. There is no mercy for the wicked. Satan is not denied but that God created evil to test man's willingness to desist temptation. God is merciful and compassionate, forgives who repent sincerely.

CHRISTIANITY

Jesus was born of mother virgin Mary, son of God, as revealed by angels to Joseph, six years before the beginning of era bearing Christ's name in Bethlehem of Judea in the land of Israel. He called God as his father and claimed the power and authority of God. He healed many ailing people, raised to life from death several others and pulled thousands away from sin. His messages shine the world over but it is a misfortune for the world at large that no written record of his life and messages was left behind. Subsequently his disciples Mathew, Mark Luke and John recorded their versions. It is called New Testament as compared to Old Testament of Jews. Events and sayings of earlier Prophets of Israel in Old Testament, Christian version of it, were added to form the Holy Bible of Christians.

Christians believe in Trinity- Holy God in heaven, son Jesus on earth and wholly spirit that pervades every where as three distinct and separate entities. He is alleged to have said, "I am the light, who follows me shall not walk in darkness and shall have the light of life." Also He said, "I am living bread that came from heaven, who eats this bread lives for ever." He said, "Who believth in me and acknowledge so before all men, I shall acknowledge him before my father in heaven. Who denies me before men, I shall also deny him before my father." Christians believe in one personal God in exalted position, full of love for His only son Jesus and whole humanity that comes towards Him through Jesus. Jesus suffered crucification for the sake of all who believe in Him. Jesus showered graces taking upon Himself all their sins. He lured people away from sin and promised a place of honour in heaven. Jesus emphasised "Love thy neighbour as thyself." Also He commanded, "steal not, kill not, commit no adultery, be not a false witness, do no fraud, give to the poor and forgive others."

In the sermon on the Mount, Jesus said,

- 1) Blessed are the poor in spirit for theirs is the kingdom of heaven.
- 2) Blessed are who mourn for they shall be comforted.
- 3) Blessed are the meek for they shall inherit the earth.
- 4) Blessed are who thirst and hunger for righteousness, for they shall be satiated.
- 5) Blessed are the merciful for they shall obtain mercy.
- 6) Blessed are the pure in heart for they shall meet the Lord.
- 7) Blessed are who make peace for they are truly the sons of God.

Islam Prophet Mohammad was born in Mecca in Great Peninsula of Arabia in 570 CE, after the death of his father. His mother died two years later and was brought up by his grandfather, Abdul Muttalib who was custodian of sacred shrine of Kabba. His uncle Abu Talib, took over his care when his grandfather also passed away few years later. Mohammad used to look after his uncle's flock and was sent to Syria on business trips. At the age of 25, He was engaged by a rich merchant widow lady of Koreish tribe, named Khadija who used to send Him to Syria on her business. She was so much impressed by His personality, manners, honesty and purity of thought that she married Him in spite of being fifteen years older. The marriage must have been very successful one for Mohammad never married any one else during the life time of Khadija. Relieved of financial needs now, Mohammad sought solitude and meditation and prayers in Mount Hira. He was forty years of age when Mohammad received the first revelation which excited Him much and he became restless. His wife had great faith in Him and consoled him. When revelations were repeated, Khadija encouraged Him to take the mission being entrusted upon Him. Mohammad preached as was revealed to Him from time to time. The holy Koran thus revealed was written by khateeb.

Unity of God was preached, idol worship was rejected. Members of His wife's tribe did not support Him for they feared income from Kabba could be jeopardised as they were not sure of the new faith. After the death of His wife, Koreish tribe made Him flee from Mecca to Medina. This migration to Medina around 622 CE is called Hijra. In Medina, people flocked to Him in huge numbers and became so popular that virtually He ruled the city. Ordinances issued by Mohammad to govern the city brought peace to warring tribes and people began to lead life like law abiding citizens. In Medina, Prophet contracted many wives including the one to Aiyasha, daughter of Abu Baker. When opportunity rose, Mohammad went on to war against Meccans. In spite of some early set back, Mohammad defeated the ruling tribes of Mecca then and entered Mecca again triumphantly. All the idols in Kabba were smashed immediately on entering Mecca, about 632 CE.

Cosmology of Jews and Christianity was accepted as such, also the story of Adam and Eve, fasting in the month of Ramzan is mandatory as also circumcision and refraining from swine. Muslims do not believe in trilogy or son of God concept but Mohammad as the chosen messenger of Allah. Faith in unity of God, Mohammad as messenger and sacred Koran is essential. It is believed that Mohammad was the last Prophet sent to the world. Widows were allowed to marry again after a period of four months and ten days. Polygamy was allowed, also slavery, conditions laid down were considered fair to women and slaves. Adultery was not compromised at all.

Allah is supreme, Creator, merciful and compassionate. Iblis is the satan who lures unguarded people to temptations and evils. Islam demands complete surrender to the Will of Allah.

Shihada means 1) Faith in One God, 2) Mohammad as the last Prophet
3) Offer nimaz five daily 4) Zakat- 2.5% of income as charity 5) Fasting in the month of Ramzan. Haj or pilgrimage to Mecca, at least once in life time, is considered desirable but is not mandatory as health or financial conditions permit.

UNIVERSALITY of RELIGIONS

Let us ignore what different religions have to say about creation or about the Yond world, because whatever be Truth about them, there is no way to prove Truth one way or other, there is nothing that we can do, we can't affect any change one way or the other either. What matters most to us is what we can do about our life in this world. It was for this reason that Mahatma Buddha ignored even to discuss about God and His existence. Let us rip all religions of rituals and ceremonials also, because these are regional in nature and develop accordingly. These have no value to the essence of any religion.

Naked Truth about all religions is unity of God who is merciful, compassionate and ever forgiving. All religions have defined same attributes of God. All religions stress upon followers to lead honest, transparent and clean life, to love neighbours, to be compassionate and merciful in dealing with children and fellow beings. All religions insist to get rid of vikar (sins), illicit sex, anger, boastfulness (ego) and to shun slandering any body. All religions insist not to hurt any body by action or word spoken, even in state of unmindfulness. All religions do the same. All religions urge man to remember God and to worship. All religions want man to feed and or clothe who cannot afford and are needy and do what you can to heal the sick. From practical point of view, there is no difference the way man should lead life.

One way or other all religions were led by Prophets who were men like you and me but with vision far beyond our imagination and were definitely divine inspired. All Prophets did seem to have used strategy to put forward their point of view and to influence people to rally round them. Moses used a very practical strategy to convince people what to do or what not to do. He produced Ten Commandments and captured the imagination of *His* people. Jesus claimed attention of people by being son of God and calling God as His father. Mohammad used very similar strategy and called Himself as rasul or agent of God. Guru Nanak also used strategy but in more subtle way. He attributed every thing by kindness of Guru. Guru Nanak did not put His personal name forward at all, thereby decrying the personality cult, but He remained Guru, the enlightener and media for spreading Word. All Prophets were enlighteners in their own way and in their own regions. Thus all were Guru also.

Guru Nanak said,

“ ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ, ਗੁਰ ਗੁਰ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥੧॥ ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ, ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥੧੨॥”

(ਰਾਗ ਆਸਾ ਮ:੧ ਪੰ: ੧੨)

“Six are the schools (Hindu, Budhist, Jain, Islam, Jew, Christianity at that time) of thoughts, holy scripts and their imitators and many are the paths explained but in essence it is One Lord only in many manifestations, the same One God. Listen elderly Wiseman, where Lords praise is sung, place is worth taking care well. There is honour for thee in this.”

Thus Guru Nanak has endorsed that there are more religions, more books, more paths but essence is same - One God only. Nanak has advised that where praise of Lord is sung and worshipped, that place is worth looking after well. He has, in fact, initiated a universal religion

led by Prophets of all the religions. One God, one universal religion led by so many Prophets. Man of any race or culture, is created by the same God and hence we all are children of the same father. Prophets are like icons, it matters not what icon we click upon, path opened up will lead us to Father. The world celebrated the new millennium in unison, as one only recently. We can do the same in religion also. In stead of bickering and fighting for petty issues and valueless rituals and ceremonies, we can sit together to lead peaceful honest life of Truth and make heaven right here on this planet itself.

ੴ ਸੇਤਿਗੁਰ ਪ੍ਰਸਾਦਿ
Chapter XVI
Dear Rose

Your open letter started this collection of my thoughts, whatever their worth. I want to close this work with my letter to you.

I have attempted to explain the essentials and basic Truth of Nanak's message as I understand it. I could be wrong but no one has come forward to explain anything else with logic. Lots of rituals are claimed as Sikhi but I cannot accept that. Guru Nanak's message is not for Sikhs alone but for humanity at large. Rituals have nothing to do with core understanding of religion. In different parts of the world rituals and ceremonies are bound to be different, culture of people is bound to be different, developed over many millenniums. Religions do influence culture but basically culture remains constant, within certain range, molded over by time only. In fact, it very desirable to encourage mixing of different cultures creating new multi cultural society. To accept a new religion from a far away country does not mean adopting the culture of that foreign land as well.

A good Sikh, Gur Sikh, must believe in one God, love his fellow beings, have no malice, transparent honesty and lead clean life with love and Truth without fear, without vikars. It can be any where in world. A Christian, Moslem or Jew, if they believe in their own interpretation of God and live honest life, they are Sikhs as such. Any body can be Sikh, irrespective of tag of his religion.

You, dear Rose, asked a question. Sikhi is, are Sikhs up to it? I shall reply you with all the honesty at my command. I have explained Sikhi in earlier chapters as best as I could. Now the question is about Sikhs. Rose, I am a Sikh and very proud of it. I know my fellow Sikhs, their convictions, their faith, their strength as also their short comings. I am very proud of Sikhs, they are very hard working, honest, and truthful people, above average but within limits of human failings. They are strong and virile but not lustful. They honour their word. But they do have failings also. From days of Sikh rule in Punjab, bipran ki reet is eroding the strong moral fiber of the nation. With rituals taking strong position, we are gradually succumbing to brahminic society and distancing away from Truth. We have our weaknesses. We are becoming more attached to rituals and going away from Truth. We are in fact becoming fanatics in our out look, even becoming fundamentalists.

But are Sikhs up to it? Yes, Sikhs are very much up to it and I haven't slightest doubt about it. They have done amazing feats before and I am sure they will do it again. Sikhs are very brave people and sacrificing life is but a joke for them. Happily, singing Japji, they can kiss the noose of the hangman. It is as if sacrificing life is the food that sustains them. They always grow more profusely after a spate of sacrifices demanded of them. When real emergency strikes, I am sure Sikhs will rise as one, there is no doubt it.

What is needed, at the moment is to rid of bipran ki reet (ritualism) and take the true path once again. People like you should form sangats to preach gospel of Nanak rather than politics as our jathedars are doing at present. If necessary, we should have our own Akal Takht here in North America which should never deviate from True Path enshrined in Guru Granth Sahib. Once Truth is dawned once again, I have no doubt Sikhs will rise to the occasion once again. In stead of Oh Oh Child, I close this with lot of love to whosoever understands essence of Guru Nanak's Sikhi and I feel you are one of them. Thanks for opening a very important topic. Shall we say a prayer from depth of our heart before bidding Adieu.

ੴ “Ik Onkar Sat Naam Kartapurkh, Nirbhau Nirvair, Akal murat Ajuni seh bhang, Gur Parsad.

One Omnipotent Lord, Victory to the Lord

Pervades the Infinite Lord's sword, Var Sri Bhagauti ji (P: 10)

Worshipping the weapons, dwell unto Nanak, then Angad Gur Amardass and Ramdass who pervade every where. Worship Arjun, Hargobind and Sri Har Rai. Dwell unto HarKishen whose mere glance vanishes all maladies. Worshipping Teg Bahadur one gets treasures nine, pervades every where and protects. 10th Master Guru Gobind Singh Sahib, the Lord of the community, pervades all. All Sikhs are ordained to acknowledge Granth as Guru, Great be the praise of Guru Granth ji whose greatness cannot be described.

We dearly remember, honor and greet our four dear Princes, five beloveds, forty salved ones and many others who worshipped Thee and shared their morsel with who didn't have one.

Bless us, we are Thy children, Oh One Lord that we ignorant people can understand Thy ways and Path of love and Truth, give us the strength to follow it in Thy Will. Bless us that we can love our neighbour as ourselves and think them not as some body else. Akal Purkh dear, Grant us the Wisdom that we can discriminate and logically understand wrong from right and rid us of vikars of every type. Lord, give us strength to defend the oppressed and helpless ones. Seeing the injustice and wrong, we be strong enough to ignore it unless it becomes oppression. Give us the power that we share our meal with needy hungry and help us to attend to needs of the sick happily. Bless us Lord, that we can understand the essence of Eternal Granth Sahib and give us the strength to follow the path enshrined therein.

Lord, show us Thy light always that we never go astray. Give us the understanding that One Lord sustains every body in the world. 10th Master Sahib Sri Guru Gobind Singh ji, we pray with folded hands to protect Thy Sikhs from bipran ki reet and restore Thy Glorious divine protection to them where ever they are. Grant us the wisdom and strength to be able to forgive and love, as ourselves, who err and fail to honour our glorious heritage. All who have faith in Thee, Thy Word, irrespective of their religion, caste or colour, may have free unhindered access to all Thy shrines in India, Pakistan or anywhere else in the world so that we may savour the memories of Thy divine activities and be able to feel the pride of our heritage afresh.

We pray for welfare and well being of all Thy people and forgive our uncountable faults.

Waheguru ji Khalsa, Waheguru ji ki Fateh

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਅਰਦਾਸ

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਸਹਾਇ ॥ ਵਾਰ ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਕੀ ॥ (ਪਾਤਸ਼ਾਹੀ ੧੦)

ਪ੍ਰਿਥਮ ਭਗੋਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ ॥ ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸ ਰਾਮਦਾਸੈ ਹੋਈ ਸਹਾਇ ॥ ਅਰਜਨ ਹਰਿਗੋਬਿੰਦ ਨੇ ਸਿਮਰੇ ਸ੍ਰੀ ਹਰਿ ਰਾਇ ॥ ਸ੍ਰੀ ਹਰਿ ਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੇ ਸਭਿ ਦੁਖਿ ਜਾਇ ॥ ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥ ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ ਪੰਥ ਦੇ ਵਾਲੀ ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥ ਸਭ ਸਿਖਨ ਕੇ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨਿਉ ਗ੍ਰੰਥ, ਸ੍ਰੀ ਗੁਰੂ ਗਰੰਥ ਜੀ ਦੀ ਮਹਿਮਾ ਕਈ ਨ ਜਾਇ ॥ ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ॥

ਬੜੇ ਪਿਆਰ ਤੇ ਸਤਿਕਾਰ ਨਾਲ ਪਿਆਰੇ ਚਾਰ ਸਾਹਿਬਜ਼ਾਦੇ, ਪੰਜ ਪਿਆਰੇ ਚਾਲੀ ਮੁਕਤੇ ਤੇ ਹੋਰ ਜਿਨ੍ਹਾਂ ਸਿਮਰਨ ਕੀਤਾ ਤੇ ਵੰਡ ਛਕਿਆ, ਉਨ੍ਹਾਂ ਨੂੰ ਯਾਦ ਕਰਦੇ ਹੋਏ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ

ਬਚੇ ਜਾਣਦੇ ਹੋਏ, ਸਿਰਜਨਹਾਰ ਪ੍ਰਭੂ ਜੀ, ਮਹਿਰ ਦਾ ਹਥ ਸਾਡੇ ਸਿਰਾਂ ਤੇ ਰਖਣਾ ਤੇ ਸਾਨੂੰ ਮੂਰਖਾਂ ਨੂੰ ਆਪਣੇ ਪਿਆਰ ਤੇ ਸਚਿਆਰ ਦੇ ਰਾਹ ਤੇ ਪਾਈ ਰਖਣਾ ॥ ਸ਼ਕਤੀ ਬਖਸ਼ੋ, ਦਾਤਾ, ਜੋ ਅਸੀਂ ਆਪ ਦੇ ਹੁਕਮ ਵਿਚ ਰਹਿ ਕੇ ਨਿਹਾਲ ਹੋਈਏ ॥ ਮਹਿਰ ਕਰੋ ਜੋ ਅਸੀਂ ਨਾਲ ਦੇ ਗਵਾਂਡੀ ਮਨੁਖਾਂ ਨੂੰ ਆਪਣਾ ਜਾਣ ਕੇ ਪਿਆਰ ਕਰੀਏ ॥ ਸਾਨੂੰ ਬਿਬੇਕ ਸਮਝ ਬਖਸ਼ੋ ਕਿ ਅਸੀਂ ਗਲਤ ਤੇ ਠੀਕ ਦੀ ਪਹਿਚਾਣ ਕਰ ਸਕੀਏ, ਕਮਜ਼ੋਰਾਂ ਦੀ ਸਹਾਇਤਾ ਕਰੀਏ ਤੇ ਵਿਕਾਰਾਂ ਤੋਂ ਬਚ ਸਕੀਏ ॥ ਵੇਖ ਕੇ ਅਣਡਿਠਾ ਕਰਨ ਦੀ ਸਮਰਥਾ ਬਖਸ਼ਣੀ, ਜੇ ਜ਼ੁਲਮ ਹਦ ਤੋਂ ਪਾਰ ਹੋ ਜਾਏ ਤਾਂ ਮੁਕਾਬਲਾ ਕਰਨ ਦੀ ਹਿੰਮਤ ਬਖਸ਼ਣੀ ॥ ਬੁਰਕੀ ਵੰਡ ਛਕਣ ਦੀ ਸ਼ਕਤੀ ਬਖਸ਼ਣੀ ॥

ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਦੇ ਹੁਕਮਾਂ ਦੀ ਸਮਝ ਦੇਣੀ ਤੇ ਤੱਤ ਸਮਝਦਿਆਂ ਹੋਇਆਂ ਹੁਕਮਾਂ ਤੇ ਚਲਣ ਦੀ ਸ਼ਕਤੀ ਬਖਸ਼ਣੀ ॥

ਮਨ ਨੂੰ ਚਾਨਣ ਦੇਣ ਦੀ ਕਿਰਪਾ ਕਰੋ ਤਾਂ ਜੋ ਅਸੀਂ ਆਪ ਜੀ ਦਸੇ ਰਾਹ ਤੋਂ ਨ ਡੋਲੀਏ ॥ ਜੋ ਡੋਲ ਜਾਣ, ਉਨ੍ਹਾਂ ਦੀ ਨਿੰਦਿਆ ਕਰਨ ਦੀ ਥਾਂ ਅਸੀਂ ਉਨ੍ਹਾਂ ਨੂੰ ਪਿਆਰ ਨਾਲ ਰਸਤੇ ਤੇ ਲਿਆ ਸਕੀਏ ॥ ਸਚੇ ਪਾਤਸ਼ਾਹ, ਆਪ ਸਾਰੇ ਹੀ ਸੰਸਾਰ ਦੇ ਪਾਲਕ ਹੋ, ਸਾਨੂੰ ਸਭ ਨਾਲ ਪਿਆਰ ਕਰਨ ਦੀ ਮਹਿਰ ਕਰੋ ॥

ਦਸਮ ਪਿਤਾ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ, ਆਪਣੇ ਸਿਖਾਂ ਤੇ ਮਹਿਰ ਕਰੋ ਤੇ ਬਿਪਰਨ ਕੀ ਰੀਤ ਤੋਂ ਬਚਾਉ ਤੇ ਆਪਣਾ ਤੇਜ ਭਰਿਆ ਹਥ ਮੁੜ ਸਾਡੇ ਸਿਰਾਂ ਤੇ ਰਖੋ ॥ ਸਾਨੂੰ ਸਮਝ ਦਾ ਦਾਨ ਦਿਉ ਤੇ ਸ਼ਕਤੀ ਬਖਸ਼ੋ ਕਿ ਜੋ ਸਾਡੇ ਇਤਹਾਸ ਦੀ ਸ਼ਾਨ ਨੂੰ ਨਹੀਂ ਸਮਝ ਸਕੇ ਤੇ ਗਲਤ ਰਾਹ ਤੇ ਪਹਿ ਗਏ ਹਨ, ਉਨ੍ਹਾਂ ਨੂੰ ਅਸੀਂ ਆਪਣੇ ਵਾਂਗ ਹੀ ਪਿਆਰ ਕਰ ਸਕੀਏ ਤੇ ਕੋਈ ਭੇਦ ਨ ਹੋਣ ਦੇਈਏ ॥

ਸਚੇ ਪਾਤਸ਼ਾਹ ਜੀ, ਜੋ ਕੋਈ ਆਪ ਜੀ ਨੂੰ ਮੰਨਦਾ ਹੈ, ਆਪ ਜੀ ਦੇ ਸ਼ਬਦ ਹੁਕਮ ਨੂੰ ਮੰਨਦਾ ਹੈ, ਸਭ ਗੁਰਦਵਾਰੇ, ਜਿਥੇ ਕਿਥੇ ਵੀ ਹੋਣ, ਖੁਲੇ ਦਰਸ਼ਨ ਦੀਦਾਰ ਦੀ ਆਗਿਆ ਹੋਏ ਤਾਂ ਜੋ ਅਸੀਂ ਆਪ ਜੀ ਦੇ ਪੂਰਨੇ ਵੇਖ ਕੇ ਮੁੜ ਆਪਣੀ ਸ਼ਾਨ ਨੂੰ ਪਹਿਚਾਣ ਤੇ ਸਮਝ ਸਕੀਏ ॥

ਸਚੇ ਪਾਤਸ਼ਾਹ, ਸਰਬਤ ਦਾ ਭਲਾ ਕਰਨਾ ਤੇ ਸਾਡੀਆਂ ਅਣਗਿਣਤ ਭੁਲਾਂ ਨੂੰ ਅਣਜਾਣ ਸਮਝ ਕੇ ਮੁਆਫ ਕਰਨਾ ਜੀ ॥

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

Read and study
 about the
activities of Divine Prophets of the fascinating Sikh Religion
Formation of Khalsa army of Saint – Soldiers
the Universality of Sikh Religion
 and about
 the only authentic holy scripture written as Divine Word by the Prophets in their own life.

Read **“Unique Master”** by the same author

Also read the true autobiography
 about the
 Love Life of the author, his struggle and fight against the prevailing
 customs in India and harsh realities, only sixty years ago in
“TWILIGHT PAGES” down the Memory Lane
 by the same author

Have some Fun with the author and

Read **“Let’s Laugh”** by the same author

(In English and Punjabi)

Recite Gurbani daily and understand it by reading translation with it in
 Punjabi as well as in English.

Cascade of Nectar Part I includes JAPji, Shabad Hazare, Rehras, Ardas,
 Sohila and Anand Sahib.

Cascade of Nectar Part II includes Sukhmani Sahib

Cascade of Nectar Part III includes Jaap Sahib and other Dashmesh Bani

Cascade of Nectar IV includes Asa di Var, Lavan, Sloak M:9, Sadd,
 Dukh Bhanjni, Sidh Gosht